

THE BETTER WAY

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"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Four Months.

VOLUME 3.

CINCINNATI, AUGUST 25, 1888.

NUMBER 60.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors
M. G. YOUNG, President.
L. S. MCKACKEN, Treasurer.

L. BARNEY, Editor.
Assisted by a Corps of Able Writers.

CINCINNATI, AUGUST 25, 1888.

SUBSCRIPTION PRICE - TWO DOLLARS and a Half per Year, strictly in advance. Three Dollars to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Four Months for One Dollar.

ADVERTISEMENTS
Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements.
Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

It is frequently inconvenient to send SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants, without regard to date. It is a pleasure to all such orders.

Cherry Letter from Miss Shelhamer.
Boston, August 19, 1888.

DEAR BETTER WAY:

It is a long while since I wrote any correspondence for your columns, but I have not forgotten your good work nor the many readers of your weekly pages. In the spring I had the pleasure of meeting in my own home, your genial Editor, and of renewing with him pleasant memories of our former acquaintance of years gone by. After his departure from Boston I continued my Banner of Light and lecturing work until the first of July, when my annual vacation commenced.

It was, however, not all devoted to recreation, since my visit to Onset—that beautiful and healthful "city by the sea"—was for the purpose of delivering two lectures before the Onset Bay Association, and its summer campers. At Onset I found the good work of Spiritualism advancing as ever, and seemingly making rapid strides since. There were at the time sixteen materializing mediums on the grounds, beside innumerable mediums for other phases of spiritual manifestation, lecturers, singers and all classes of workers in our vineyard of truth.

From dear old Onset—always pleasantly remembered because of its genial association and the many friends I have within its groves—I went to North Sutton, N. H., to spend a fortnight in "outing" with friends and relatives. During my visit to the above town, our party drove a distance of eight miles to Lake Sunapee Camp grounds, to be present at its opening session, and to listen to the fine discourses of those well-known platform speakers, Dr. Storer and Mrs. Yeaw. Our party on this occasion included Mr. and Mrs. J. B. Hatch, Jr., well-known from their connection with Mr. Hatch, Sen., in Lyceum work; C. P. Longley, the popular song writer and composer, and Mrs. Billings, the charming daughter of Wm. D. Crockett, President of the Onset Bay Association. Needless to say, we were greeted with the most heart-felt welcome at the camp, and made the recipients of a laudatory and congratulatory public speech by the eloquent tongue of Dr. Storer.

On the day following this excursion, we joined a still larger party for a trip across Sunapee Lake, and while waiting at the camp for the boat to arrive, I for the first time met and entertained in her pretty cottage, by your pleasing correspondent, Mrs. Churchill. I cannot relate all the good words that passed between this lady and myself concerning THE BETTER WAY and its work, nor delineate the cordiality that characterized both Capt. Churchill and his wife in their attitude toward me, but hereafter I shall read the words of your good "Douglass" with double interest, having met and become known to their author in such a pleasant way.

Scarcely had I reached Boston from my New Hampshire jaunt, than I had to appear in Attleboro to deliver two lectures, which I did on Sunday, August 5th, and on the following Friday I embarked with my sister, Mrs. Hatch, and her children, on the Bangor steamer, en route for Ver-

ona, Me. Camp meeting. At this spot we were warmly welcomed and made to feel at home, and there I lectured on Sunday, Monday, Tuesday and Wednesday to appreciative and attentive audiences. On the first two, Sunday August 12, and Monday the 13th, a steady down-pour of rain rather despoiled the campers in some respects, but nevertheless the spiritual work went nobly on under the supervision of the guides of that talented speaker, of Knox, Me., Mrs. Wentworth, and of my own beloved spirit guides.

On Tuesday the weather cleared and from that time on, Verona Park presented a most cheering and beautiful appearance.

On the evening of the 14th a unique and pleasing entertainment, gotten up by Mrs. Wentworth and Mrs. Hatch, Jr. and under the chairmanship of Dr. C. Y. Ware, the beloved Pres. of Verona camp, was presented to a goodly number of patriots who found more than "their money's worth" in what they received. Perhaps the most gratifying feature of this entertainment, although all were good, was a series of tableaux, by the children at the camp, one being The Jolly Tars. Eddie and Charlie Hatch in sailor suits, seated in a tub, singing, "Jack is every inch a sailor."

And another, a forest scene, in which depicted two little girls gathering flowers, and an Indian maiden in the act of drawing an arrow upon them from her bow. The children so successfully representing this scene, being Gracie Emery, Blanche Ryder and Myrtle Freeman.

Wednesday evening having been set apart as a special Grand Army day, members of the G. A. R. being present from Bucksport and elsewhere, my guides lectured upon "The Life and Progress of a Nation," giving thought and paying tribute to this country and its heroes, in an earnest and zealous discourse.

On this occasion a characteristic and commendable speech was made by that veteran worker in our cause, himself a member of the G. A. R.

Y. B. Hatch, sr., of Boston, who, with his wife and Mr. and Mrs. C. Frank Rand, is spending the present month at Yellow camp on the invitation of its manager, Dr. Ware and Mrs. Hatch, Jr., rendered in an impressive manner the beautiful song, "Speak to Me Once More," while Miss Alice Ware and Mr. George Francis recited appropriate selections.

Verona Park is a beautiful and healthful camp ground, situated upon the river Penobscot, and commanding a charming view of that most lovely stream. It is now managing its sixth annual and successful camp meeting, and all who visit there are delighted with its scenery and its associations. Dr. Ware and his board of officers are enthusiastic, zealous workers, who are doing their best to build up there an extensive and useful summer home for mortals and spirits, and I see no reason why the grandest prosperity should not crown indefatigable labors.

But I must close this lengthy epistle, not however, until I mention that I met the present editor, Wardwell of the Eastern Star, at Verona, who, in his own happy way, is toiling nobly to aid the camp meeting work, and also to make his paper indeed a star in the East for all who read.

Cordially, M. Y. SHELHAMER.

Stray Thoughts.

We never get light by simply praying for it. We must unfold it by some positive action of the soul, as benevolence, charity, or denying oneself some material or physical want. During the interval the soul comes in rapport with the fountain of all light, God, and attracts to itself the desired information—absolute truth or light of a strictly intelligent or divine nature, only being able to act in harmony with its similitude, a state which man can temporarily assume under the above conditions.

Social intercourse is the soul reaching out for a harmonious vibration with other souls. It is the substitute for that spiritual intercourse which all souls will enjoy absolutely when freed from matter, or purified from material desires.

Mediums must stand on their own merits—whether endorsed or condemned by mortals. Neither has weight in the sight of the spirit world. The charity of mortals is often uncalled for presumption when exercised in behalf of medium, while a lack of the same is worse. Mediums, whether good or bad, are under spirit supervision, and they will attend to the punishment necessary for a misuse of spiritual gifts. Mortals have but to temporarily avoid such, and nothing more. A. F. M.

One of Our Correspondents Answers a Reverend Critic Coolly and with Circumspection.

To the Editor of The Better Way.

Subjoined article, under above caption, appeared in the Cincinnati Enquirer in October, 1886. Since that date I have had application for more than one hundred copies, which have been freely supplied. The demand continues but the supply has run out. I am asked to republish the article in THE BETTER WAY, and herewith submit it for that purpose. G. H. R.

"SIDNEY, OHIO, October 9, 1886.

"MR. ROMAINE—Dear Sir: I see by a recent number of The Enquirer that you are seeking to array science against Christianity. This is an old trick of unbelievers, but it has never worked well. Read the works of that great and wise man, Hugh Miller, and all your scientific objections to the Bible will be answered, provided you are willing to have them answered by the truth."

Above is the essential part of a note from a gentleman who writes "Rev." as a prefix to his signature, and whose name we would append did we copy the entire note. The part omitted is quite too vituperative to come from a minister of the Prince of Peace. We decline all acrimonious controversy now and forever, and therefore must be excused from receiving words which seem to be the mainstays of this branch of popular discussion.

We have no inducement to oppose modern Christianity, but quite the reverse. If we can assist in enlightening and spiritualizing it, and in weeding out its thousands of pestiferous superstitions till it becomes probable and rational, we shall rejoice. We have read Hugh Miller with much pleasure and not a little profit, but he nowhere attempts to prove the correctness of the biblical teaching that the earth is immovable; that the sun, moon and stars were created after the earth sprang perfect from the hand of God, and that they were made to revolve around our planet as ministering orbs, giving it light and dividing the night from the day; that the starry dome above us is a solid firmament, dividing the waters above it from those below. He knew that the phenomena of the sun standing still or going back in its course are impossible without casting the whole solar system into disorder, and that a still further difficulty in the way of belief in these "miracles" is the total absence of evidence in the history of Egypt of their having been witnessed by the learned men, who were contemporaries with Joshua and Hezekiah.

As a geologist he was truly great, and he knew from "the testimony of the rocks" that the world has been the theater of animal life for countless myriads of ages; that throughout eras of inconceivable long duration before the existence of man the bloody wars of the animal kingdom had been waged unceasingly by innumerable millions of carnivora—invertebrates, fishes, birds, reptiles and mammals—which then, as now, made every land and sea the scene of their conflicts; that the waters filling the great valleys of the earth are the sole sources of rain, and that consequently, unless all the mountains were leveled and all the ocean valleys filled up, a universal deluge is inconceivable.

It must be at once seen and acknowledged how hard it is for any scientist, while believing in these truths, also to believe in the cosmogony of the book of Genesis, in the Noachian deluge, and in the doctrine that by man's sin first came death into the world, and that this sin necessitated the incarnation and the crucifixion of the Son of God as the only means whereby the human race could be redeemed from eternal punishment. One of the most renowned doctors of Divinity of the present day acknowledged that "the earlier attempts to square the facts to the narrative have been succeeded by those to square the narrative to the facts, and both are equally and transparently futile."

It is needless to dwell upon the vast number of difficulties of other kinds which embarrass the student of nature when he strives to harmonize the teachings of science with those of revelation. They are numerous and irreconcilable with each other and with fact. The few instances given amply suffice to show that besides the numerous obstacles which all have to encounter in really adopting the faith and living the life of a consistent Bible Christian, men of science meet with many other seemingly insuperable, and that consequently their secular knowledge and Christian faith being in converse ratio, devout churchmen among this class of individuals are very rare. Hugh Miller understood the main difficulties of this situation and strove persistently and manfully to overcome them. His facts were adroitly stated, and there is little doubt but that his deductions were honestly, if not legitimately, drawn. But he discovered the futility of his argument, and the utter hopelessness of the reconciliation he had attempted. He had fixed his soul upon bringing it about, and had failed. His brain had been too severely taxed, and it played him false at a critical time, and so one day he withdrew himself from the haunts of men and became

a self-murderer! We make this record in all the softness of pity for his great soul, for he devoted himself to what he thought the greatest work he could do for humanity, but he found it impossible of accomplishment. So has everyone who has yet attempted it, and thus will it be always. But shall we as a consequence call truth a liar and the wonders of science only so many fables? We must do this or discard the absurdities of the Bible.

It is not our desire to disturb the simple faith of any believer in the Bible. Very considerable portions of it are admirable and doubtless true; other considerable portions are scandalously filthy and ought not to be true; and still other parts are notoriously untrue, because it is impossible for them to be otherwise, and we are thankful it is so. Of course this makes us an "unbeliever"—but in what? In that which no intelligent man has ever in his same moments believed; in that regarding which both clergy and laity continually offer the fervent prayer, "Lord, help thou mine unbelief!" If our reverend friend at Sidney has never found occasion to prefer this request his experience has been fortunate indeed.

Faithfully yours,
G. H. ROMAINE.

[Special to Detroit Tribune.]

The Remarkable Case of a Young Ohio Girl.

Strange Vision She Saw in a Trance Led to Her Recovery from a Baffling Disease.

FINDLAY, O., Aug. 15.—A young and beautiful daughter of Henry Searfoss, a prosperous farmer of Marion township, has for a month past been confined to her bed with a mysterious disease which baffles the skill of her physician. Her body at times became cold and green spots covered it all over, the cause of which could not be ascertained as no one knew from what immediate source her illness had its origin.

On Monday of last week the young lady lost consciousness, and for 36 hours she lay in a trance, oblivious of all her surroundings, and save for the warmth of her body, she would surely have been pronounced dead. Tuesday evening, however, her eyes opened, and she again became conscious of what was then going on about her. To the anxious relatives who assembled by her bedside she related the details of a vision which appeared to her in her trance.

This vision was in substance that she saw a man holding a buggy wheel, who spoke to her and said: "This is where you received your injury!"

The family then remembered that a short time before Miss Searfoss was taken sick she had jumped from a buggy, and they now understood that the wheel must have struck her and caused serious injury. Continuing, the young lady said that in her vision she saw the man bring a bucket of water, a sheet and three bottles, which he said contained respectively wine, whiskey and alcohol. He wet the sheet in the bucket of water and wrung it out; then wrapped her in its folds and gave a portion from the contents of each of the three bottles. The man in the vision said to her that if she followed this course of treatment in three days she would be well. If she did not do this then at 7 o'clock on the morning of the next day she would commence getting worse; at 4 o'clock in the afternoon she would commence dying, and at 9 o'clock the following morning she would be dead.

Upon hearing this wonderful recital the parents of the girl immediately sent for her attending physician and informed him of their daughter's dream and asked his advice. As was to be expected the doctor laughed heartily at the story, and said it would never do to give her the treatment dreamed of, as it would surely make her worse, and though the young lady strongly urged that the vision be heeded, nothing in that direction was done.

The next morning shortly after 7 o'clock Miss Searfoss began to grow worse rapidly. The green spots reappeared, her body became cold, and her family became alarmed that they disregarded the physician's injunctions and applied the remedies prescribed in the vision.

She was wrapped in a wet sheet, and whiskey, wine and alcohol were given in alternate doses. The effect of this treatment was at once apparent. The patient rapidly improved and continued to grow better so fast that on the morning of the fourth day she was able to arise and dress herself, and is now completely restored to health.

This strange recovery from what seemed certain death under such peculiar conditions, has caused a profound sensation in the community in which Miss Searfoss resides, and there is much speculation as to whether the spirit message was the direct medium by which she was restored to health and normal strength.

Mrs. Wells at Onset.

Editor The Better Way.

It was my good fortune, to reach this charming locality Monday, Aug. 6th, about the same time of the arrival of Mrs. E. A. Wells of New York, and therefore was a witness to her reception. Many of many people might have remained entire strangers to this lady but the free advertising of the R. P. Journal. That sheet seems to reflect credit upon any one who has been made the subject of its scandal. The libels upon Mrs. Wells were written, evidently to work her an injury, but they seem only to have resulted in her good, else she could not have received the royal welcome she did, when, after being invited to a seat upon the platform, by the Rev. Mr. Fairchild, she was introduced by him to the audience, who responded by hearty cheers and greetings, of which she might well be proud.

Already she has been ushered into the work as a test and materializing medium, also as a lecturer. Last night I had the pleasure of attending a private seance held by parties from the South, entire strangers to her. They arranged the cabinet in their own cottage, making it utterly impossible for deception. Before entering the cabinet, the ladies of the party took Mrs. Wells into a room and had her remove every particle of white clothing, even to the collar about her throat. The result was marvellous, as many spirits came from the cabinet and some materialized on the same, all robed in spotless white. Lastly, the medium was brought out by a spirit in white, about her own height, then retired to the cabinet, but soon returned, this time accompanied by the spirit of a child of about ten. To me this was the last act needed to convince of the genuineness of this much abused medium. All persons who profess to be Spiritualists should refuse to help stigmatize the cause, by buying the R. P. J., which seems devoted to the cause of injuring honest mediums. I have heard nothing said in praise of the slanderous sheet from Chicago, but very much in praise of THE BETTER WAY, which is acknowledged by all to be destined to become the leader in the cause of Spiritualistic truth.

Fraternally, J. E. PRAY.

ONSET BAY, Aug. 9th, 1888.

Spirit Photos.

To the Editor of The Better Way.

Chicago is favored at the present time by having here Mr. and Mrs. F. N. Foster, 151 Fulton st., who have had the grand gift of spirit photography developed with them since last 4th July as perhaps never given before in such perfection to any mediums. Many of their photos contain spirit faces as perfectly developed as those of the sitter, and their gift ranks probably next in grandeur to materialization. I take the liberty of enclosing you herewith three of my own photographs which will give you some idea of what these mediums accomplish. Of course they cannot and do not guarantee a spirit likeness on any of their plates, nor that such spirit, should one come, shall be known to the sitter, but what a grand proof of spirit return such photographs are to mortals. Mr. Foster has even secured spirit forms on a plate while "taking" a photograph. Some spirits seem to enjoy being photographed, appearing on the plates of different sitters. Our laws of perspective seem not to be enforced in the spirit world, judging from the results obtained. Many of the spirits when photographed have an ethereal make-up, objects behind them being visible through them. Take it all in all the spirit world seems to desire to furnish to mortals another proof of the reality of life beyond the grave.

C. L. D.

A wag carrying a jug, saw a preacher coming towards him. Immediately he began hugging the jug and gesticulating so as to draw the preacher's attention upon him. The latter, supposing him demented, sympathetically asked him what was the matter.

"Oh, reverend sir," answered he, "did you not preach last Sunday that we should love our enemies? Whisky is my greatest enemy, and I am but following your injunction when I love it all I can!"

A young Baptist minister in Washington is responsible for the statement that poker playing is indulged in to such an alarming extent among the better class of women at the seaside resorts that several young ladies have lost their entire summer wardrobes through an unlucky turn in that fascinating game. From all this it appears that imaginative preaching still flourishes despite the hot weather.

Onset.

Facta Convention, August 6, 1888.

The following persons appointed at a previous meeting to prepare suitable resolutions, in reference to the manifestations seen through the mediumship of Dr. D. J. Stansbury, of San Francisco, Cal.; General Francis J. Lipsett, Washington, D. C.; Mrs. Thomas Gales Foster, Baltimore, Md.; Mrs. Eva Cassel, Chelsea, Mass.; Mr. William A. Atkins, Provincetown, Mass.; Dr. H. W. Gould, San Diego, Cal.; Rev. E. B. Fairchild, Stoneham, Mass.; Mr. L. L. Whitlock, Boston, Mass., presented the following, which were unanimously adopted:

Resolved, That after a full presentation of the evidence relating to the phenomena of slate writing (including that of the plate of an Indian chief appearing on one of the slates) that occurred at the Temple at Onset, in the presence of an audience of between three and four hundred persons on August 2, 1888, through the mediumship of Dr. Stansbury, we deem the genuineness of these manifestations to be established beyond all possible doubt, and

Resolved, That we desire to express not only our satisfaction with the remarkable manifestations presented on the platform of our convention, through the mediumship of Dr. D. J. Stansbury, but also our appreciation of the genial and intellectual qualities of the Doctor and his inestimable lady who have done so much to add to the enjoyment of all visitors at Onset who have been so fortunate as to make their personal acquaintance.

Also the following persons: Mr. John H. McElroy, Pittsburgh, Pa., chief engineer, Pittsburgh Gas Co.; Rev. E. B. Fairchild, Stoneham, Mass.; Mr. Elias Wetmore, New York City; Dr. H. W. Gould, San Diego, Cal.; Mrs. Thomas Gales Foster, Baltimore, Md.; appointed a committee to report upon the facts of the production of pictures through the mediumship of Dr. Henry Rogers upon cards held between closed and sealed slates, which were held by persons upon the platform in the Temple at Onset before a large and intelligent audience, on the evening of August 3, 1888, would respectfully report that they find that from the evidence produced that there were pictures in colored oil paints and crayons produced upon card boards and with writing upon some of the slates as well as the pictures, and that all of which were produced without fraud or collusion on the sitters.

It was clearly proved that the medium had never (before the picture was shown) seen or handled the inside of some of the slates, or what was therein contained. We also find and so say that the pictures so produced were such, in point of excellence and finish, that no artist need be ashamed to claim them as his own. And that we not only commend the beauty of the pictures, but the life-like likenesses of those whom they purport to be. And that there was a celerity of action in these productions that is impossible for human art to accomplish. We also congratulate the people of Onset for having in their midst such gifted mediums as Dr. Henry Rogers and his gifted wife.

We each and all believe Dr. Rogers to be a gentleman, and would recommend him to all persons as a medium, the superior of whom, in our judgment, the world has never seen. We owe him our thanks for thus publicly giving through his instrumentality the proof that friends who have gone before do live and can make their presence known to us.

This report was also unanimously adopted. Further resolutions, as follows, were also presented and adopted unanimously, viz:

Resolved, That our hearty thanks be given to Mrs. J. J. Whitney, of San Francisco, as we feel that the success of our meetings has been largely due to the services of herself and spiritual guides, which have been so freely given.

We are glad to welcome her to Onset, and heartily commend her to all Spiritualists, inquirers and investigators.

Resolved, That our thanks be given to Mr. Horatio G. Eddy, who gave such satisfactory physical manifestations on our platform under strictly test conditions.

To Mr. Louis F. Jones, through whose mediumship was produced the remarkable crayon portrait before a large public audience, in open daylight, which was at once recognized, making the demonstration a wonderful evidence of spirit power. To Mrs. Carrie E. S. Twing, for her invaluable services, which added so much to the interest of the several meetings. To Dr. B. M. Lawrence, who gave an exhibition of spirit photographs, with the aid of a stereograph. To Mrs. Lizzie Whitmore, for her inspirational singing. And to all who have assisted in making this the most successful Facts Convention ever held at Onset.

Resolved, That the thanks of this convention are also due to our President, Mr. L. L. Whitlock, for the conclusive proof afforded of the great fact of spirit return, through the public manifestations, organized and carried by his exertions at the present encampment. Unanimously adopted.

E. B. FAIRCHILD, Sec'y.

L. L. WHITLOCK, Pres.

Heaven and the Other Places.

Omaha Peddler—Want any nice mottoes, mum, all hand worked and—

Boarding House Keeper—We have all the mottoes we want.

I've got some nice "God Bless Our Home" mottoes.

I'm fully supplied; have one of them in every room.

Here's something new, mum, just out: "Suffer Little Children To Come Unto Me, For of Such is the Kingdom of Heaven!"

The idea! We don't take children here sir!—[Omaha World.]

Written for The Better Way.

Faith.

Faith, or belief, is supposed to be an act or conviction of the mind from certain evidences, entirely beyond our control, and so it is to some extent, but there are circumstances entirely within our control that have much to do with our believing or disbelieving a certain thing. If we shut ourselves in, or hedge ourselves about, as with a stone wall, or shut our eyes and ears to the arguments or voice of reason, the faith and consequences are our own, and not of outside circumstances. While over credulity without sufficient grounds for belief is to be avoided; to set the mind like a steel armour, against all evidence in the other direction, is much more to be avoided. To leave the mind free to investigate, and not pose on the hypothesis that we know the limits of what is, and what is not possible, is the best condition of mind for the reception of truth.

Jesus often dwelt on the power of faith, and we may well give credence to what he said, viz: "If we had faith as a grain of mustard seed we could remove mountains," and while we cannot quite comprehend that saying, we know from actual experience, from every day life, that faith or belief that we can accomplish a thing, is more than half the battle; if we have faith, or believe that we can accomplish a certain thing, the work is already half done.

We notice when the apostles failed in anything, Jesus always attributed it to lack of faith, and no doubt these, like all the other sayings of Jesus of Nazareth had largely a spiritual meaning.

And it is so to-day among Spiritualists, who we claim are professing living nearer the teaching of Jesus than any others. Take a circle that is entirely harmonious, or in other words, where they all believe or have faith the manifestations will be far better, far more genuine, than in a promiscuous or unbelieving circle, and here we are borne out again, where it is said: "That Jesus did not many wonderful works in certain places because of their unbelief," Matt. 13: 58, and the New Testament abounds in statements of unbelief being the cause, the great drawback to the accomplishment of many of the wonders He performed elsewhere.

How then can we expect to have or produce wonderful manifestations, if not only we ourselves are skeptical, but admit others who are, to circles where the most perfect harmony, the most perfect confidence and if not belief, at least willingness to believe should exist.

We know the skeptic will take issue with these statements and claim that credulity is the mother of error, and it may be but blind credulity is one thing, and honest investigation is another, and to the Christian we would say: "Read your sacred book the New Testament and you will find it everywhere interspersed with modern Spiritualism, one and the same thing, and wherever you find the conditions described in the New Testament, where they had a manifestation of the spirit, you will find, "they were all of one accord."

Jesus carried about with him a battery of circles of mediums, and there is another very marked condition necessary for producing high spiritual manifestations, and that is, that the circle should not only be harmonious but should love the cause itself, and give out their whole soul in aspiration for the highest and best good to all.

If you want high and pure communications, don't go to a tobacco chewing or whiskey drinking medium, for though you may get an honest, truthful communication through such a seance, still you are not at all likely to get a soul inspiring, elevating communication.

If you want to get a perfectly truthful and every way reliable communication do not go to a chronic liar, one who lies in his business or in his private life, and there are such, for the spirit world has to do its work to build up the spiritual philosophy with just such material as it can bring to bear on the natural world, and if you want to get a pure, non-personal spiritual communication, do not go to a sensualist, such as Parson Downs or many other examples in and out of the church; you cannot and ought not to expect a pure stream through a filthy channel.

If you want to consult a medium find one that is above reproach, no matter in what walks of life, the poorer the better; go with a prayerful heart, with a sincere desire for the truth, and not as if you were going to a circus or a ball; you would hardly go to a church in such a state of mind, and if you did, you would be unfit to enter there.

Remember spirit intercourse is governed by fixed laws, but as yet poorly understood by the most advanced Spiritualist, yet laws as fixed and necessary to accommodate ourselves to as the art of telegraphing, and because there are some things you do not understand, or seem unlikely and unnatural to you, remember you are dealing with another sphere, another condition of life, and one in many respects different than this, and if you should find statements vary coming from there, remember Jesus said, "In my Father's house are

many mansions," and it is no more than fair to suppose, they do not all live on the same plane of thought or action, nor do we here see the same things from the same standpoint.

Many persons receiving a written communication will not believe it is from the person claiming to have sent it, because it has not the same characteristics of hand-writing, but when you take into consideration that a spirit on the other side entrances or influences a medium to write very much the same, as a mesmerist controls his subject, and we have yet to hear of the person mesmerized writing the same hand as the person who mesmerized them, and yet the spirit control in some cases has been so perfect as to even imitate perfectly the style of the hand-writing.

Again we say, go to a circle or private medium with a pure heart, searching for truth or consolation if you are suffering in mind, and you will certainly get it, but if you go with a frivolous or vicious intention, you will be paid in kind, you will be fed on the "hunks that the swine do eat," for the spirit world fully understands the injunction, "not to cast pearls before swine."

There are three stages of life development that have and are to take place in the world: the first was physical, the second, intellectual, and the third, spiritual. The physical and intellectual have well nigh culminated, but the spiritual is just pipping the shell. Jesus, our elder brother and teacher, was long years in advance of the generation in which he lived, as indeed his teachings are to-day, not being understood in their true spiritual sense, though there are a few who have had their spiritual eyes opened, but the masses stand aghast and say, "He or she hath a devil." But the spiritual wave is advancing and God's pure light is flowing in, and not all the hue and cry of the church and unbelievers will stop the flow from God's eternal, ever-living, ever-loving mind. The mills of the gods grind slow, but they grind exceedingly fine, and nothing will stop them; it is the destiny of man, the destiny and process of the planet, and is as immutable as God himself, and is sure to be accomplished.

All dogmas and man-made religions and superstitions will be swept away, and all mankind will stand upon one common level, one common belief, yes, one common knowledge of the truth, and none will be able to gainsay it, for it will shine out as the noonday sun, and all will acknowledge it. Open, then, your homes and your hearts, O ye sons of men to the spirit world and they will give you proof after proof of their existence, and love and care for you, and you will realize and live a new life here and hereafter. B.

The Human Trinitate.

A DIALOGUE BETWEEN SOUL, SPIRIT AND BODY.

Soul. As you two minor individuals have had away long enough in this life, let me take charge for the rest of the term.

Spirit. But you don't mean to deprive us of all the pleasures of earth at once, do you? You know, I like to indulge my pride occasionally, and assert my self-hood—my dignity, etc.

Body. And I my tastes and senses generally.

Soul. Yes, your vanity, selfishness, lust etc., so that I may be kept a prisoner amidst these uncongenial influences of earth's attracting force. No, I am weary of this everlasting struggle to keep your passions in check, and I'll not excuse you any longer. My time has come now, and I mean to retain the control. Both of you must be taught abnegation, so that I can realize that I am a living entity.

Spirit. But if you let my animus die out altogether, you'll be unable to sense the sweet vibrations of love and friendship.

Soul. I wish none of your sense of love; I shall act independently of you both and indulge it from an entirely spiritual inclination. By so doing you become subservient to me, and therefore sense it as I do.—There is no necessity for asserting your self-hood. Humility commands respect unsolicited, and frees me from the humiliations and remorse I often have to suffer on your account—you exhibiting too much self-love when uncured.

Body. Do you mean to let me starve then, and fall into disuse?

Soul. No; but I shall regulate your appetites hereafter. I shall allow you a reasonable apportionment, that will both keep you healthy, and from disgracing me by your animalistic appearance.—Don't you suppose that I feel uncomfortable, oppressed and stifled in such a mass of flesh? And furthermore, I cannot go into spiritual company without feeling ashamed of having permitted you to control me so long. Hereafter I am the master and you must content yourself with less food, and shall continue this until you have assumed a respectable, or rather a spiritual appearance.

Spirit and Body (in chorus). Our days are numbered; our way is broken; Soul has gained the victory over us; mind has controlled matter!

Soul. Amen; now for the light!—Such is the aim of life; of the human soul; of the divinity in man.

A. F. M.

It is a great and noble thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, and to proclaim his virtues upon the housetop.

Marriage is the best state for men in general, and every man is a worse man in proportion as he is unfit for the married state.

A modern philosopher says actions, looks, words, steps, form the alphabet by which you may spell character.

Written for The Better Way.

Mental Impregnation Reconsidered.

The subject I have chosen to treat, being a delicate one, I would counsel every man and woman, whose eye may read it on the printed page, that spiritual science like material science in this respect, only deals with facts, truths and principles, therefore makes no bow to a corrupt public sentiment in order to conciliate its favor, or cover up truth with language that only the most learned metaphysician can interpret with any show of comprehensibility.

The common mind needs light, as well as the uncommon. And as light means liberty, we shall clothe our subject in language that can be easily understood, so that all may know how to husband their resources, and not waste them by culpable ignorance or criminal indulgence.

Mental pertains to the mind, and impregnation means conception, therefore mind conception is just what we mean by mental impregnation. * *

"Woman's hour" has come, and man will do well to recognize its claims, if he expects to be counted worthy to become her mental impregnation, to say nothing about any other.

My life was sad, contrary to the "The rights of man", and I have come now to vindicate "The rights of woman", that I may lift the burden of sorrow and suffering from her soul and life, as mine could not be, until long after I passed to spirit life, and my true "leige and lord" had paid the penalty attached to violated law in many ways, aside from its claims in reference to my relationship to him as his true soul mate, or in other words, "the other half of himself."

O how little he knew what a terrible retribution awaited him, even before he passed out of the form, to say nothing in reference to what he was called to suffer afterwards, because his selfish personal ambition overmastered all the finer feelings of his soul nature.

And he's but one among the many, who have been brought to truth, to see and feel that "truth is no respecter of persons," no matter how much is claimed for them, or they claim for themselves, while they are riding on a popular wave, that will ultimately engulf them in a shoreless sea, without helm or rudder, that truthful claims furnish.

U. S. Grant has been "lauded to the skies", to use a common figure of speech, but if those who have done so, could see him to-day in spirit life, they would be astonished beyond expression. For he too had an ungovernable ambition that brooked no restraint until "spirit power in combination" commanded a halt to save "The American People" from the secret machinations of "the crowned heads" of other countries.

But as I'm not here to discuss political demagogism I will only say in conclusion that woman should never have been able to carry out the original intentions of nature for centuries to come, had U. S. Grant been allowed to carry out his secret intentions, as much as is now being collected to build monuments to his greatness so called. But they are only truly great who are also good at heart, as well as in the external seeming.

I'm impelled to say this in reference to U. S. Grant because in the near future, he will be compelled to stand out before the world in his true light.

Not because he will want to, but to teach the world of mankind a salutary lesson.

I was known to the world as the Empress Josephine, but here in spirit life, I'm no more and no less than a truth loving woman. But however much I may desire, I can never be truth loving until I've entirely outgrown the weaknesses that "pomp and circumstance" fostered and nourished to that degree, that I lavished thousands on my person to satisfy a vanity that was all the while nourished in material life, because of my uncommon personal attractiveness in form and function, to my sorrow and shame be it said.

Let this sad commentary on my own culpable weakness be a voice of warning to my sex everywhere.

Given inspirationally through the brain impressibility of

Mrs. JULIA C. FRANKLYN,

Big Creek, Steuben Co., N. Y.

EXPLANATORY NOTE.

To the readers of THE BETTER WAY: The above communication was written out soon after U. S. Grant passed out of the form, and the very day that his lifeless remains were being dragged through the streets of New York City, the good Washington wrote through my brain impressibility an account of the reception he met with in spirit life, and the effect it had on his stolidity. For surely the American people very well knew he was no statesman although a good fighter.

This communication will be given to the world when "Spiritual Science" itself is published, the empress Josephine being found in the introduction of that work.

And perhaps it will not be out of place to state that while he was still president to my surprise I was controlled to send him a communication purporting to be from Solon, the Athenian law giver, and one of his associates, and forwarded it to Washington immediately, which "let me behind the scenes", so I was not surprised to read in my normal state what either Josephine or Washington said of him as a spirit.

That he was a drunkard is no news to the average intelligence of the age, but that at heart he was no better than Benedict Arnold would scarcely be believed. But if Washington's account of him, besides others, rated for their sagacity while yet on earth, can be relied on, he would have made himself Dictator could he have reached the White House a third time.

But I will close as I have no desire to load the readers with solemn themes too fast, although enough in my possession to show that truth is no respecter of persons, dealing only in principles.

Mrs. J. C. FRANKLIN.

Declaration of Principles

of the First National Association of Spiritualists of Washington, D. C.

The undersigned, accepting as facts: First, a continued existence and personality after the change called death; second, intercourse with the Spirit world; and third, individual responsibility, as the conditions of all progress in this and the life to come, and the right of every intelligent human being to freedom of thought, speech and action, provided there is no encroachment upon the legitimate rights of others; for mutual protection and improvement in all that qualifies us for this life and all the possibilities of the future, unite under the following

DECLARATION:

1. Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existences, and spiritual forces, infinite and finite, organized or diffused, especially all truths relative to the human spirit, its disembodied existence, the conditions of that existence, and the modes of communicating between the internal and external worlds.

2. We deny the right of any person or organization to dictate what any person shall accept as truth in regard to the infinite or finite.

3. We acknowledge a universal, beneficent Power governing the Universe.

4. That mankind as a part of this Universal Power is its highest representative on this planet, the most individual being, the most complete embodiment thereof; that each has a germ of Divinity, an incorruptible and indestructible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from the imperfections incidental to the rudimentary state.

5. That we have a continued existence after the change called death; that that existence is but a continuation of the present life, as proved by the return and identification of those who have passed on, by facts visible, audible and tangible, and their own declarations.

6. That the spirit world is as real and tangible to spirits as this world is to us.

7. That the spirit world is not far off but nigh, around and interblended with our present state of existence, and hence, that we are constantly under the officinate and watchful care of spirits.

8. That spirits, ill or well disposed, influence us both knowingly and unconsciously; knowingly, by deliberate purpose, and unconsciously by their emanations which flow into the spheres of such mortals as they resemble morally and mentally, with a predominant good or evil result, according to our predisposed moral and mental states.

9. That as individuals are passing into the Spiritual State in all stages of mental and moral growth, that state includes all grades of character from the lowest to the highest.

10. That as happiness and misery depends on internal states rather than on external surroundings, there are as many gradations of each as there are shades of character, each one gravitating to his own state or condition by natural affinity, and hence, there must be "many mansions" to meet these variations, each individual being as happy as his character will allow.

11. That communications from the spiritual world, by mental impression or any other mode of transmission, are not necessarily infallible on the contrary; that no inspired communication, in this or any age, is authoritative any further than it expresses truth to the individual reason, which is the final standard to which all teachings, inspired or not, must be brought for judgment.

12. That inspiration, or the influx of ideas and promptings from the spiritual realms, is not a miracle of the past, but a perpetual fact, the ceaseless method of the Divine economy in the elevation of humanity.

13. That all so-called miracles of the past, as raising the apparently dead, healing the sick by laying on of hands, or by other simple means, rendering poisons harmless, the moving of physical bodies without visible contact, &c., &c., were produced in harmony with natural laws, and hence may be repeated under the same conditions.

14. That the cause of all phenomena, the sources of all life, intelligence and love, are to be sought in the internal, the spiritual realm, not in the external or material.

15. That our errors and wrongs of this life must be corrected and repaired in the future state as they should have been in this life.

16. That there is no such thing as remission of sins; that our salvation (progress) and happiness must be wrought from within, and by ourselves, in obedience to the inexorable law of nature, and therefore Divine Justice.

17. That all evil is inharmonious, greater or less, with this inmost or Divine Principle, and hence, whatever prompts and aids us to bring our more external nature into subjection to, and harmony with our interior or spiritual nature, whether it be called Christianity, Spiritualism, Harmonical Philosophy, Buddhism, Brahminism, or any other name, is a means of salvation from error and wrong doing.

*Referred to in a communication from John B. Wolff, published in a recent impression of THE BETTER WAY.

A Little Friend.

The latest story of fiendishness embodied in a little boy comes from Paris, the city of sensational crimes. Alphonse Siazunde, an eight-year-old boy, had exhibited toward his brother Louis, two years his junior, a malignant hatred. He had twice tried to kill Louis, once by driving a nail into his head with a hammer, a method which is very suggestive of young Pomroy's devices for getting the two boys were nightly put to bed together. The result was on Saturday night Alphonse took a razor, which he had carefully sharpened for his work, to bed with him, and when all the house were asleep went to work deliberately to murder Louis. The screams of his victim brought the mother to the bedside, and the young murderer then cut his own throat from ear to ear, and fortunately for society made a clean job of it.—[New York Times.

The time was when thunder was supposed to be the voice of God, and the forked lightning was only to frighten men into obedience; but science has cleared away this myth.

Written for The Better Way.

The God of the Spiritualist.

BY EMMA TRAIN.

"We see God in the sunbeam
And read him in the star."
Bring not before our vision
A throne beyond the skies;
Within some realm unseen
Where angels can only rise.
Where angels chant eternal
Their useless songs of praise,
And harp make ceaseless music
Through long, unending days.

The God we worship ever
Is tender, true and kind.
No sin or wrong can sever
The holy ties that bind
The souls of all earth's children
To his all soul of love,
From lowest gross condition
To lofty heights above.

We're not to seek some region
Within the depths of space,
Or join some angel legion
To look upon his face,
We trace him in the lily
Whose perfume floats afar,
We see him in the sunbeam
And read him in the star.

We find him in the grasses
That wave beneath our feet.
In every breeze that passes
His voice is sounding sweet.
The springtime sings his praises
Foretelling joys that are,
We see him in the sunbeam
And read him in the star.

In childhood's rippling laughter
So silvery and so clear,
In every change thereafter
Through each advancing year
We recognize his presence
And know he's not afar,
We see him in the sunbeam
And read him in the star.

We know him in each visit
From heaven's light and bloom,
That throws a joy exquisite
Around the silent tomb.
His tender, loving mercy,
Sets heaven's gate ajar,
We see him in the sunbeam
And read him in the star.

His laws are all around us.
We're not to reach our hand
To know that he has bound us
With love's eternal band.
Beyond the raging billows
Extends the harbor bar,
We see him in the sunbeam
And read him in the star.

We need no voiceless token
To reach his far-off ear,
The silent prayer unspoken
His tender love can hear.
His arm is round his children,
Though they may wander far,
We see him in the sunbeam
And read him in the star.

We do not dread or fear him,
We never had a cause.
We love to linger near him
And know him through his laws.
No breath of throbbing anger
His perfect peace can mar.
We see him in the sunbeam
And read him in the star.

For all the joys of living
And all the truths divine
O, Father, in thanksgiving
We bow before thy shrine.
Send still thy blessed angels,
Through heavenly gates ajar,
Till every soul shall feel thee
In sunbeam and in star.

An Expose of Spiritualism.

To the Editor of The Better Way.

A short time we noticed the advertisement of a book written by an advent clergyman in California, it being a complete exposure of the philosophy founded on facts obtained from scientific investigators and so condensed as to be published in pamphlet form and for the small sum of twenty cents a copy; and we are constrained to say that the world ought to appreciate such magnanimity especially when the church world gives thousands upon thousands of dollars to squelch this fast-spreading ism.

But we hardly think this worthy reverend realizes the enormity of his work; neither do we consider him a good financier for the reason that, could he prove true Spiritualism to be a fraud, his immense fortune would be made at once.

He states that "this new ism is only a sign of the times," and we can assure him that he stumbled on the truth for once, whether he realizes the greatness of his assertion or not. It is a sign that the time has come for humanity to wake out of sleep, and to drink in the fount of wisdom and spirituality, and each day unfolds some rich truths which help to strengthen and build up the inner man.

Were it possible for our advent brother to prove true Spiritualism to be false, his name would be lauded above all the noise and din of the loudest cannon and the church bells would never cease their ringing from the domes of old bigotry and superstition; but alas! for all his efforts and mispent time, his hoary head will long be laid in the dust, and his children's children will have gone the way of all the world and still the wheels of truth will continue to roll, throwing the grim dust of ignorance and false ideas to the wind, and while the saintly parson is diligently and sorrowfully searching for his Jesus and the great white throne, the progress of ages will still unfold greater and grander truths from nature's unlimited storehouse than the children of earth yet know; and the wise and loving All-Father still bestows his precious gifts of wisdom to all those whose spirituality is sufficiently unfolded to receive and appreciate and to utilize for their own growth and the uplifting of humanity.

Mrs. LAURA CUMMINGS.
EAST HADICK, VT.

(Extract.)

The Value of Ancestry.

Regarding what you are pleased to call "snobbishness" (whatever that may be), and however you may think that the living in "democratic America" precludes the possibility of a love of ancestry or a value of it, I, nevertheless, shall make one or more statements which will grind to powder that very small democratic theory regarding ancestry. Well know I that a man must elevate his own selfhood, but if seed has been sown for generations upon a good soil, and nurtured and watered and pruned by an earnest gardener, the plant will become more and more rare as time advances.

Good lineage, good conditions wherein to be born, and their descending inheritance from generation, do most certainly fit the physique, as well as the spirit of the child for a more highly beautiful cultivation. Remember, ancestry does not necessitate a man's redemption, that is to say, conceiving it in the ordinary acceptance of the term, but in its fullest and divinest sense, a royal descent does stimulate a man to raise high the honor of his family through his own upright life. Your ancestors have been illustrious, be a shining light which may resurrect and perpetuate their hallowed memories of the past.

HENRY TUDOR VIII.

Spiritualists' Meeting.

The Rev. Henry Ward Beecher Talks Through a Medium.

Mrs. Edith Nickless, of New York City, a well-known worker in the cause of Spiritualism, entertained a large sized audience at Lincoln Hall last evening. The spirit of Henry Ward Beecher talked to the audience through her as a medium. The subject was, "Spiritualism as Taught by Jesus and His Apostles." While speaking her natural tone was deepened, made much louder, and one who could hear but not see, would naturally think the speaker a male. This is the third time she has been used by the great divine as a medium. The scripture allusions were correct in every instance and the discourse logical and well arranged. The main statements were that Christ was a spiritual medium, and that Beecher was a Spiritualist before death.

Mrs. Nickless is a fine specimen of womanhood—a little above the medium height, hair black, slightly grey, dressed pompadour, displaying a fine forehead, black eyes, well molded features, showing strength and purpose in every lineament. When 16 years of age she was made a member the Baptist church, and for several years was actively engaged in religious work under that denomination. One day while sitting alone the power to hold communion came to her in a very sudden manner. Somebody said the single word "write." She instinctively procured a pencil and paper and took a position to do as she was bid. The pencil was taken from her hands and two letters written. The first was from her mother, who had passed away when she was a little girl 11 months old. The other was in a bold masculine handwriting, and the signature was "Guide," claiming to be a spirit centuries old.

To her task of appearing before strange public audiences is disagreeable, but she feels it a duty she must perform on behalf of her fellow men. Should she not do her duty in this life when the way was open, in the next life she would be in a perfect hell—not a hell of fire, but of remorse. At the conclusion of her lecture she gave a number of tests, giving to members of the audience names of friends who had passed away, and described them so that they were easily recognized. On next Sunday evening at the same place, she will give another seance or lecture.—[Denver News, 13th inst.

The "Good Old Times."

There are many people (nearly or quite all religious), who are fond of saying, that several hundred years ago when there was more Christianity than now, and little or no infidelity, the people were better, more human and moral, than at present. But Mr. Buckle, the historian, tells another story. He says:

"The clergy taught that on no account must food or shelter be given a starving man, unless his opinions were orthodox. What need for him to live? Indeed, they taught that it was a sin to tolerate his notions at all, and that the proper course was to visit him with sharp and immediate punishment. Going yet further they broke the domestic, and set parents against their offspring. They taught the father to smite the son, and to slay his own boy sooner than allow him to propagate error.

"As if this were not enough, they tried to extirpate another affection even more sacred, more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. . . . If a mother held opinions of which they disapproved, they did not scruple to invade her household, take away her children and forbid her to hold communion with them. Or, if perchance, her son had incurred their displeasure, they were not satisfied with forcible separation; but they labored to corrupt her heart, and harden it against her child, so that she might be privy to the act.

"In one of these cases, mentioned in the church of Glasgow, the kirk-session of that town summoned before them a woman, merely because she had received into her house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned in giving him shelter; but, says the record, she promised not to do it again, and to tell the magistrates when he came next to see her."



A Lesson in Butter.

A little maid in the morning sun
Stood merrily singing and churning—
"Oh, how I wish this butter was done,
Then off to the field I'd be turning!"
So she hurried the dasher up and down,
Till the butter called in half-made frown—
Churn slowly!

"Don't ply the churn so fast my dear,
It is not good for the butter—
And will make your arms ache, too, I fear,
And put you all in a flutter."
And this the lady whenever we turn,
Don't be in a haste whenever you churn—
Churn slowly!

"If you want your butter both nice and sweet,
Don't churn with nervous jerking,
But ply the dasher slowly and neat,
You'll hardly know that you're working;
And when the butter has come you'll say,
Yes, surely, this is the better way—
Churn slowly!

Now all you folks, do you think that you
A lesson can find in butter?
Don't be in a haste whatever you do,
Or get yourself in a flutter;
And when you stand at life's great churn,
Let the farmer's words to you return—
Churn slowly!

Counting-Out Rhymes.

The Poems of Childish Play Collected and compared.
The Wonderful Jargon used to Pick Out the Ever-
necessary "It"—Rhymes from All Lands—The-
ories and Explanations.

[Journal of American Folk-Lore.]

Of the doggerels in foreign language
we give a few selected examples:

Ha hoo, too,
Pooka, bramling, padala, stoo,
(Poona India.)

Allem, Bellem, Chitrozi,
Chimirozi, fotizi,
Fotiz gider magara,
Magarada tiki bash,
Eiki besh korioz ahe, and so,
Aallide shoollide Edirnde,
Divid bashi,
Ben olayen kehah bashi.

Translation.
Allem, Bellem, Chitrozi,
Chimirozi, a ghost,
The ghost goes into a cave,
In the cave a fox's head,
The fox frightened me,
Aallide, Shoollide at Edirnde,
The head of the pen,
Let me be the head of the clerks.
(Constantinople.)

BULGARIAN.
Skatcha zha'ba,
Ot plet do plet,
Ta vika ta kika,
Zharite ya, volitize,
Na tsiglevo, pertse,
Talgim, maglim,
Byela kost, kostch'ka.

TRANSLATION OF THE LAST FOUR LINES.
A frog is jumping—
From fence to fence,
It is calling, it is screaming—
Master your voice, soldier!

The last line is:
White bones—little bone.

BAHQE.
Haria, maria, kin-kuankin, portan-zela, portan-min,
arrichizet, segre, megere, kiru, karum, pee!

SWEDISH.
Ala, dala;
Fike, fike;
Canda krake;
Sina, stana;
Bos, bas;
Kris knas;
Kraagen.

FRENCH.
Un, deux, trois,
Tu n'as pas,
Quatre, cinq, six,
Va-t'en d'ici.

DUTCH.
Een, twee, drie, kopje thee;
Een klontje er bij,
At ben jij.

GERMAN.
1, 2, Politz;
3, 4, Officier.

5, 6, alte Hex;
7, 8, gute Nacht;
9, 10, auf Wiedersehen;
11, 12, junge Wolf;
13, 14, blaue Scherzen;
15, 16, alte Hexen;
17, 18, Mäde wachsen;
19, 20, Gott verdamm!

Een, bene, duske, funke,
Babe, schabe, dippe, dappe,
Kase, knappe,
Ulle, bulle, ros,
Ib aus.

Du liege draus.

Use, duze, quande, quande,
Fahr mit mir nach Engellande,
Engelland ist zugeschlossen,
Ist der Schlüssel abgebrochen,
Vier Pferde an dem Wagen,
Mit der Peitsche man man schlagen,
Kutscher, Speck, Dreck,
Ich oder Du must wech.

We believe that the custom of counting out is one of much antiquity, and that it is a survival of the sortilege or divination by lot. Sortilege was practiced among the heathen nations as well as by the Israelites, and many illustrations of this will occur to our readers.

The use of the lot at first received divine sanction, as is the story of Achan related by Joshua, but after this was withheld the practice fell into the hands of sorcerers, which very name signifies lot-taker. The doggerels themselves I regard as a survival of the spoken charms used by the sorcerers in ancient times in conjunction with their mystic incantations. There are numerous examples of these charms, such as:

Huan hanat ista pista pista domiabo damanastra,
(Cato, 255 B. C.)

and: Irriciori, ririori essere, rhuder fere.

and: Mreu, treu, mor, phor,
Treu, mor, phor,
Phu, ion, chri,
Fe, ze, on.

(Alexander of Tralles.)

In only one instance have I been able to directly connect a child's counting-out rhyme with a magic spell, according to Leland, the rhyme beginning:

One-ery, two-ery, ickery Ann,
above given, is a gypsy magic spell in the Romany language.

Taylor in his "Primitive Culture," holds that things which occupy an important place in the life history of grown men in a savage state become the playthings of children in a period of civilization; thus the sling and the bow and arrow, which formed the weapons of mankind in an early stage of its existence, and are still the reliance of savage tribes, have become the toys in the hands of all civilized children at the present day. Many games current in Europe and America are known to be sportive imitations of customs which formerly had a significant and serious aspect.

Adopting this theory, I hold that the "counting out" is a survival of the practice of the sorcerer, using this word in its restricted and etymological meaning; and that the spoken and written charms originally used to enforce priestly power have become adjuncts to these

puerile games, and the basis of the counting out doggerels under consideration.

The idea that European and American children engaged in "counting out" for games are repeating in innocent ignorance the practices and language of a sorcerer of a dark age is perhaps startling, but can be shown to have a high degree of probability. The leader, in counting out, performs an incantation, but the children grouped around him are free from that awe and superstitious reverence which characterized the procedure in its earlier state. Many circumstances make this view plausible, and clothe the doggerels with a new and fascinating interest.

H. CARRINGTON BOLTON.

Spiritualism and Public Sentiment.

One of the old Greeks is credited with saying, "I could imagine a state of being above the present in which joy-hunger should be satisfied if Zeus, the all-wise, were the all-loving also." It is not too much to say that what Cleon could conceive as possible human nature in almost all stages of civilization has sought to know. There is no more universal longing than a desire to peer behind the veil which hangs between this life and the hereafter. It is equally true that those who claim to have solved the mystery of the future life are looked upon with especial distrust. There is more prejudice to-day against Spiritualism than against any other ism of the day. Even the religious public has more patience with disbelief in the Bible and in the immortality of the soul than with those who claim to have detailed and current information in regard to a state of being above the present, in which joy-hunger is satisfied. Whatever the explanation of this fact, that such is the case is surely one of the most remarkable things about Spiritualism.

The life of the most famous of mediums, D. D. Home, has just been published, evidently in the hope of doing something toward removing this prejudice. Home was not a teacher, but an exemplar; or, as his friends would insist, a demonstrator. Two continents became familiar with his name. Born in Scotland, his childhood and early manhood were spent in America. For over thirty years he gave seances—some of the time in this country, some of the time in Europe. He was especially well received abroad. Many eminent Englishmen attended his sittings, and on the continent he was the guest and friend of the princes and nobles. At one time it looked as if he was destined to break down the walls of prejudice, and make Spiritualism fashionable. Personally he held his high position to the end, but for the system of belief which he championed and exemplified the old wall still stands.

For the most part of those who attended the seances of Home, if they did not go away believers in Spiritualism, were free to admit, with John Bright, that it was not trickery and was very remarkable, but there was apparently no notable exception—Robert Browning. According to Mrs. Nathaniel Hawthorne, Mrs. Browning could not resist belief in spiritual nature of mediumistic phenomena, but her husband was equally unable to see in them anything supernatural. Had he been content to shake his head in silence he would have spared Home a great deal of pain. But the seance or two which he attended were pressed into service as the raw material of one of his greatest poems "Sludge, the medium." Whatever difference of opinion there may be about the merit of that production as a poem, no one can read it without feeling that it is the work of a Sampson feeling for the pillars of the temple, and endowed with marvelous power. It occasioned no little controversy when published, and was generally considered to have been Mr. Browning's way of telling the world that he had found Home to be an arrant humbug, a disgusting cheat, and that the detected fraud had acknowledged to him that his manifestations were tricks palmed off on the credulous public for mercenary reasons. But this is really unwarrantable. No doubt the poet was unconvinced, but it does not follow that he was indignant, or that he meant to be personal. His fertile mind set itself the task of showing what would happen if a mediumistic fraud (and Home always insisted that there were legions of them) should be so plainly caught that he would have to own up. Home was the author of three volumes, all devoted to Spiritualism, and he was himself very severe on the cheats who had taken to seancing as a trade and practiced deception. Had it not been that "Sludge" was thought to be the poet's name for Home the latter might have welcomed the poem as a philippic against the imposition which he specially detested. It is not probable, however, that Browning ever exerted much influence one way or the other in forming public opinion upon Spiritualism. The prevailing opinion is that necromancy is a dangerous thing to do with. "Tis an awkward thing," says the author of "Sordello," "to play with souls." This conviction is the probable explanation of the general prejudice against what is considered to be, even if genuine, ill-advised, and rather harmful than helpful. In Bible exegesis the tendency is to interpret the references to the other world, by whatever term designated, as referring to the Christian era, or the "new dispensation," and, generally speaking, the tendency of the day is, to let the mysteries of the hereafter remain unsolved until the river of death has been crossed. So long as the wind blows steadily in that direction Spiritualism cannot expect to make much headway. Public sentiment in these days cannot be said to be specially materialistic or skeptical, but simply content to apply in spiritual things, the familiar proverb about crossing a bridge until it is reached.—[Chicago Inter-Ocean.]

There are many fruits which never turn sweet until the frost has laid upon them. There are many nuts that never fall from the boughs of the forest trees, till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow touches them.—[Golden Gate.]

His Awful Double Life.

The Story of a Chicago Saloon-keeper Told of a Minister Who Rivals Jekyll and Hyde.

"Every day a pale, pinched, little old man enters this place by the rear door. There is an ugly scowl upon his face and an ominous light in his eye. His feet drag along the floor as he walks, and his heavy head hangs low upon one side. His voice, too, is an unusual one, now rising into a treble shriek, and then dying away into a low, repulsive, muttering. As he sits at the table and pounds the board with his cane he is anything but a reassuring-looking man, and the attendants approach him with dread."

The speaker was a Chicago saloon-keeper who claimed to know a second Dr. Jekyll and Mr. Hyde.

"He called for a drink of Old Crow whiskey," the saloon-keeper continued, "and I takes the bottle and a lemonade glass, with a little ice and sugar, and leave them. No sooner do I close the door, than there is a gurgling sound, and I hear two or three deep-drawn sighs."

"In less than five minutes the bell summons me to the room again, and there stands my mysterious customer changed in the most marvellous manner."

"Instead of a repulsive, scowling creature, with bent head and furtive, restless eyes, I am confronted by a straight-formed, pleasant-faced, smiling gentleman, who asks me the damage in his voice as sweet and softly modulated, as that of Mrs. Langtry in a drawing-room."

"When I first served the man I was afraid I was the victim of some hallucination, the change was so sudden and startling; and even now, after I've witnessed the transformation weekly for a year, I often feel a trifle squeamish when his ugly-looking form crawls into the back room and his discordant voice calls for the Old Crow."

"But that isn't all. At 7 o'clock every Monday night the same man, with his sprightly walk and smiling, handsome face goes jauntily up to the bar, calls for a cocktail and tosses it off with an air of supreme satisfaction."

"Then he retires to the back room, calls for another and more uncommon drink, closes the door, and in thirty seconds comes out with halting, shuffling gait, lowered brows and repulsive face, the exact counterpart of his morning character, and disappears in the alley."

"Those who have sought to track him to his home have seen him enter a comfortable house on the outskirts of the city, but they say they have never seen him issue therefrom."

"Who is he? Well, I think I know, but it is my duty to keep my eyes open and mouth shut. Track him yourself and maybe you'll find out."

The saloon-keeper had been heard to express the theory that the man is the pastor of a neighboring church, who six days out of seven lives a rigid life, but on the seventh, Monday, gives way to all the temptations which assail him during the week.

The Stage.

The church has always regarded the stage as a rival, and all its utterances have been as malicious as untrue. It has always felt that the money given to the stage was in some way taken from the pulpit. It is on this principle that the pulpit wishes everything, except the church, shut up on Sunday. It knows that it cannot stand free and open competition. All well-educated ministers know that the Bible suffers by comparison with Shakespeare.—[Col. Ingersoll.]

How to Form Spirit Circles.

Inquire into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against "hem" has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tilts or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I rap the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as "Persons from the body have all the virtues and all the failings of spirits in the body."

A powerful and accurate test is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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The book contains 650 large sized pages; is elegantly bound in fine English cloth, has beveled boards and gilt tops. For sale at the office of THE BETTER WAY. Price, \$2.50.

Eona sends her Legacy forth on its mission of love; as a light to cheer many hearts. There are incarnated many who will read understandingly the volume she thus places in their hands, many whose lifelines run parallel with her own, whose lifelines even cross and recross those of Eona and Eona. Far far back into the ages they run, now here, now there, mingling and intermingling their lives with ours.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones, a deep thrill of the inner being, come a response which tells its story only to the soul who reads and can understand.

May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of

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EVERY SATURDAY.

L. BARNEY, EDITOR.

CINCINNATI, AUGUST 25, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Wisdom cannot be taught; it must be acquired by experience.

The glow of sunset is the reflection of the hedge of roses that encircles the angel world.

A head properly constituted can accommodate itself to whatever pillow the vicissitudes of fortune may place under it.

Books are leaves thrown into the stream of time, to sink or swim, by a being that soon plunges in after them.

Pedantry crams the head with the lumber of books, after removing the brains to make room for it.

A moderate toper was asked to subscribe to the temperance pledge. "Well," said he, "I am willing to help a little; put me down for six months."

Spirit power can be employed at something better than tying impossible knots in endless ropes. Its mission is not concerned in such puerile freaks.

Many people regard virtue as did the ancient Mexicans gold—as only fit to ornament their temples, and too precious for currency.

If Jesus suffered all the punishment due mankind, were there ever, are there now, or will there ever be, any of the human family in danger of suffering for their sins?

As Jesus is said to have "tasted death for every man," can it be true that "the pleasure of the Lord shall prosper in his hands" if a part are never saved?

Those who find out that which is essential in religion and duly separate it from that which is unnecessary, are doing a grand work in behalf of mental liberty and true civilization.

Remember—one week from to-morrow, Mrs. Cora L. V. Richmond at Grand Army Hall, morning and evening. The simple announcement should secure a crowded house.

Why should Christians claim for Jesus of Nazareth powers and attributes which he not only never claimed for himself, but to which no claim was set up by his early followers?

St. Ambrose says that idleness is the devil's pillow, wherefore many good Christians, who think the devil deserves none, take it away from him and put it under their own heads.

Those who are accustomed to lying are always suspected of being untruthful—even by strangers to them, and this because their aura is tainted with an unspiritual influence which carries this suspicion on its wave.

There is but one safe thing in the universe—truth. There is but one way to truth for an individual mind, and that is through unfettered thought. There is but one path to truth for the multitude, and that is by way of thought freely expressed.

Two things well considered would prevent many quarrels: First, to have it ascertained whether we are not disputing about terms rather than things. Second, to examine whether that on which we differ is worth contending about.

The fundamental or interior life principle in man is absolutely good and pure. It is only his exterior or mortal state which causes the trouble. When this is subjugated the aim of life in connection with matter is attained, and such is happiness.

Millions of poor mortals are like workmen in the mine, who never rise to the heaven above them, except perhaps on Sunday, and only catch from time to time a glimpse of the blue sky. As a rule, mere Sunday Christians are virulent hypocrites.

As the infliction of endless misery would be returning evil for evil, would it be right for God to inflict it? Could it be possible for God to do that which is not right? If we are really commanded to love our enemies, is it not a fair supposition that God also loves his enemies? Is it reasonable to conclude that He will eternally torture those whom He loves?

We ardently desire an opportunity to thank the camps of Spiritualism for several hundred subscribers in addition to those already sent. They have not done so well as they did last year in this regard, whereas we are giving them a superior paper now, and its improvement will be marked in course of next month. The speculation is that it will be made strictly first-class in every respect, and we know that now is the time to subscribe and to renew. Let us hear from the camps.

If Jesus bore all the suffering for sin that you deserved to bear yourself, and then left it to chance whether His suffering would exonerate you from suffering, or be sufficient to satisfy the demands of justice, can we be sure His suffering will exonerate or save any one from deserved punishment?

Is it possible that you have not yet visited the Centennial? It is a shame to neglect an exhibition at once so memorable and attractive, the like of which it is not probable can again be seen during the lifetime of men and women now occupying the stage of action. Do not fail to go and witness an event which is destined to embellish an important page in American history.

We would respectfully call the attention of our readers to the Declaration of the First Society of Spiritualists, of Washington, D. C. published in this impression of THE BETTER WAY. It contains a perfect digest of the Spiritual Philosophy and is well worth preserving as a document which may be handed to inquirers who desire to know something of the principles of Spiritualism.

IT IS HARD LINES

To serve faithfully and fail to please.

To go a long journey to see a friend and meet with a cool reception.

To give a friendly warning and have your motive suspected and your kindness requited by coldness or hatred.

To do the best you can and then be contemptuously told by those who would give you no aid, counsel nor advice, that you ought to have done better, and are not entitled to ordinary recognition.

The doctrine of eternal punishment was borrowed from the Pagans. Also, the nonsense about immaculate conception, atonement by death and resurrection of the dead en masse on the day of final judgment. Pagans invented the cross, the trinity, the virgin mother, the devil, and a material hell; therefore Christians are absolved from the charge of manufacturing these absurdities "out of whole cloth." They belong to the system of Christianity by "appropriation" only, and the time is not far distant when they will be scourged by thinking people everywhere as too gross to be entertained in any respectable community.

There are more mortals outside of prison walls than inside, whom suffering awaits in the hereafter. While those inside are atoning for their misdeeds, there are many more outside indulging their selfishness on the policy that everything is legal this side of the law. It may be as far as man-made law is concerned; but God's law, the universal life principle of existence, acts only for a harmonious effect, and those who overstep the bounds of this law by selfishness, will suffer the penalty of discord which this occasions in the soul, and continue to do so until neutralized by outgrowth, or sufficient personal sacrifice to overcome the law's natural tendency for harmony—self-exertion warding off suffering during this process.

Jesuitism was at the foundation of the strong element of society for twelve centuries, and it has never surrendered that which it regarded as the right of sovereignty. It has now joined hands with its ancient enemy, Protestantism, to perpetuate the rule of bigoted ignorance and case-hardened illiberality, and jesuits peer from the oriel window and poster gates of every creed to spy out some vantage ground against the irresistible progress of truth and justice. But they are too late. Men have thought for themselves and formed their own conclusions. Experience in social and mental liberty has made them intelligent, bold and masterful, and they are invincible against the myriad foes that fat-witted ecclesiasticism can marshal. Jesuitism will never wield the emblem of authority over men's minds unchallenged.

Railway tracks must be more vigilantly patrolled and watched everywhere, even if rates of transportation are largely advanced in consequence. There are train wreckers abroad, more numerous than ever before, and through wide extents of our country the vagrant bovine roams at will and stands upon rail tracks through what seems to be pure cussedness. To this latter cause is due the lamentable wreck on the C. & O. Railway on Tuesday. Lives are still valuable, Messrs. Lords of the Rail, and the property of stockholders wasted in avoidable accidents figures away up into the millions every year. A railway accident which is by any possibility avoidable is a crime of the first magnitude.

There is an apparent desire on the part of three or four persons to give the impression that dissensions exist among the Spiritualists of Cincinnati. Nothing could be farther from the truth. They are as harmonious as anybody could desire, and bid fair to remain so, for the cause is prosperous with them and through their well-directed efforts. The inharmonious, if any exists, is in the minds of a few busybodies who are neither Spiritualists nor Christians, but anything for revenue or disturbance, anything for a hullabaloo; and there is a disposition in this element to sometimes control Spiritualism. Because the plan is not found practical, there is some bitterness, of course, but it is not in the hearts or lives of the Spiritualists of Cincinnati.

ONLY ONE WEEK

Will intervene before our new scale of subscription rates fixed at \$2.50 per year; \$1.00 for four months. Those who subscribe or renew their subscription within a week, will receive the paper at the old rates, \$2.00 per year; \$1.00 for five months; but beginning with week after next prices will be inflexibly fixed at the advanced figures. Hurry up the remittances and bless yourselves and THE BETTER WAY.

It is in the middle classes of society that the finest feelings and the most amiable propensities of our nature principally flourish and abound. The good opinion of our fellow-men is the strongest though not the purest motive to virtue. The privations of poverty render us too cold and callous, and the privileges of property too arrogant and consequential to feel deeply.

The first places us beneath the influence of the second above it, as opinion is usually estimated. The prayer "give me neither poverty nor riches," is indeed grand and rational.

"Ask no questions or ask all," says the great archbishop of Canterbury. What does "all" mean? How many questions could be propounded by people if they gave all their time to the undertaking?

Millions upon millions of questions have been answered in the past, and millions upon millions more can only be suggested by future problems and contingencies. It is with the questions of the living present that we have to do, and, if they are to be profitably resolved, their bearing upon the future as well as the present must be duly considered. The important questions relate to immortality, in comparison with which this life is as an infinitesimal insect beside the broad universe, and it matters little whatever other topics we discuss, provided we accord to this ample and appreciative contemplation. Ask as many questions as you can reasonably expect profitable information upon, is our amendment to the ill-considered dictum of His Grace, the archbishop.

Some of our good friends at Bonne Terre, Mo., are already disgusted with themselves for the part they took a few days ago in a so-called "exposure" of Prof. Peters, a spirit medium of remarkable power. The awkwardness of the business is found in the fact that the fraud-seekers really do not know how to distinguish between simulated and genuine manifestations, and it is our deliberate opinion that the basis of the *enquete* was ignorance on the part of the assailers, rather than purposed fraud by the assailed. At this distance from the base of operations it looks so, to say the least. This is a criticism upon those whom we never saw and therefore do not know, but, if the facts are as they seem, it is just and well deserved, and Prof. Peters is a much-abused and unfortunately persecuted man. We expect to see him triumphantly vindicated at an early day.

LICENSED IGNORANCE.

A modern philosopher says: "Fortunately for the self-esteem of the rest of mankind, the doctors are not half as wise as they look." The modern philosopher is right; but it is the duty of the doctor to assume the appearance of wisdom in justice to his great profession, even if he is more ignorant than his unlettered patient; and it certainly requires much wise assumption, to say the least, to sustain the reputation of a calling whose main foundation is a bit of parchment.

Without diplomas there could be no physicians, if we read aright the statutes of these progressive times, and without medical treatment it might follow that the race would become extinct. The privations which people would be compelled to undergo without the blessing of prescriptions in medicated Latin, at \$5 to \$50 each, is appalling to the contemplation of philanthropic doctors and professors in our medical colleges, and it is not to be endured if they can help it. It would abridge their means of sustenance, and then some of their lives would be in as much danger as those of their patients—perhaps!

Diplomas are frequently owned by people so absurdly ignorant that they are vain of their knowledge, and so herald their incapacity in written treatises; and still they are practicing physicians in good standing. They can describe the clavicle, radius, ulna, carpus, femur, patella fibula, and discourse learnedly upon the occipito-frontalis, orbicularis palpebrarum and the gastrocnemius, but ask them to cure St. Vitus's dance and they do not know what you mean. They know nothing about anything so vulgar. You must call it "chorea" when you talk to the proprietor of a diploma. If your nerves are weak and uncertain you must describe the difficulty as aphonia atonica, if you would obtain the relief a high priced prescription brings. Nothing from the concave labyrinth of diploma-labeled skulls is common, except the demand for fees, and that which is most uncommon with other cobblers is the impudence and extravagance of this demand. And you must stand and deliver, even if they kill you. It is not your money or your life. There is no alternative. These fellows take both and conceal the crimes of robbery and murder under their very convenient legalized diploma. And after all this it is still true that he who will do all that he can "lawfully," would, if he dared, do something that is not lawful.

GENUINE CONVERSION.

The world is subject to moral revolutions, and they are always progressive. If the Hindostanese were to convert everybody to their belief, it is not apprehended that humanity would suffer moral bankruptcy or largely deteriorate in respectability. Even the religion of Hindostan is better than that which a majority of the race practices, and its conscientious adoption would improve the great mass of professing Christians in charity, self-denial and honesty. These are cardinal points in moral government and should be universally recognized.

It is probable that the people of Hindostan do not care whether we are "converted" or not, or whether there is conversion anywhere, in the Methodist sense. It is not a principle, this conversion, only an impulse, the flickering of a mental ignis fatuus, or, possibly, a novel view of that which is weakly conceived to be truth; and there may be some shreds and patches of truth in or about it, but its flutter and fume are the false lights of dogma, as factually misleading as the treacherous beacons of piratical wreckers on a rock-bound coast. Men are not changed, as in the twinkling of an eye, from ingrained belief to a new faith, although they may be persuaded to think they are, and for few months follow the changed path; yet when they go back to the old way they are more stubborn and uncompromising than ever, and know nothing but the severest and cruellest dogma. Thus conversion, which does not permanently convert, hardens men's hearts and brings inhumanity in its wake. Is it worth the esteem of sensible people?

Just now we are hearing of the great numbers of conversions at this and that camp-meeting, and of the myriads of those who have been "born into the spirit." The same kind of information comes to us at just this season every year, and sometimes it becomes matter of wonder as to where all the sinners are found to furnish the raw material for these converts. But a friend who has a penchant for Methodist camps has partially appeased this wonder. He says he has seen the same old sinners converted over and over, season after season, at some of the meetings, till it actually seems that several of them have a regular stock company of reprobates, and if they were not there to go through their annual spasms and contortions, the proceedings would lose interest for a majority of spectators. Annual conversions are a necessity in many churches, to make "the lamp hold out to burn," and even this expedient is losing much of its pristine force; but what are we to think when the vilest sinner is made to "return" over and over and over again, till the young convert act becomes a roaring farce? Why should a person be "under conviction" with greater frequency than he can have measles or chicken-pox? If this is a medical question, let it be medically answered. There is nothing in such theology.

The schoolmaster is the true minister of progress for all who need converting, and many need it sorely. This is the phase of conversion that will wash. The more it is practiced the better and stronger it becomes. This generation and those that are to come are waiting for the schoolmaster, and his office is to be altogether raised and ennobled; his knowledge of facts and of method to be amplified; his power of expression, of humor and illustration to be educated, so that he may be able to make the child, the man and the woman see the desirable thing. It is before the schoolmaster that all bad things, the unwholesome offspring of ignorance, shrink back abashed. He pours upon them the power of light and they are exterminated. He is the captain of the hosts now banding together against titular and hereditary evils. And it is hoped that the whole land shall very shortly be far more profoundly penetrated than at present with the greatness of his mission, and the necessity of men truly great for the grand work, men of mind, of energy, of probity, great-hearted sympathy and human love. Men to bear up and sustain this office must be inspired by the grandeur of the perpetual crusade against superstition in which they are engaged. This will carry them through to victory—a victory more signal than any other power can possibly achieve.

Our good friend, O. B. Lisher, of San Diego, Cal., writes a scathing criticism of the *Golden Gate*, anent its attitude towards materializing mediums, in course of which the *G. G.* is charged with a desire to "crush out materialization." We have read this bright Spiritualist journal for more than three years with a good deal of interest, and have never observed a manifestation of the desire complained of, although some denunciations which we did not relish, of professed materializers, have appeared in its otherwise peaceful columns. Brother Lisher's declaration that these denunciations were purchased by interested persons is so unspiritualistic and harsh that we must decline to publish the communication, but at the same time we hazard the counter opinion that the columns of no Spiritualist journal in the world are for sale to work injury to mediums. Without mediums we have no Spiritualism, and materialization is one of the prime truths which mediumship has developed. Brother Owen thinks he has good reason to denounce these individual mediums, while Brother Lisher and ourself think differently. It is matter of opinion, about which wrangling were foolish.

There is a deplorable falling off in the book trade, equal, we are told, to fifty per cent. in five years! But there is no such shrinkage in the volume of readers. It is not because people read less in the aggregate, but because in place of books they read news-papers. News-papers have become more desirable than the general run of current book literature, inasmuch as they contain matter that is fresher news in the various lines of science, literature and art, besides the ordinary news of the day; and they are cheaper. No teacher can fill the place of a strictly first-class news-paper, and no book can approach it in alertness, interest and value, for anything like the same money. Books on special subjects and in certain lines of science and art will continue in demand; but part of the request for them is even forestalled by the news-paper also for it contains the choicest scraps of information upon all points before they can be embodied in books. A still farther falling off in the demand for miscellaneous books is looked for, and there will be no disappointment in this regard, for the news-paper is to be yet largely improved until it becomes the outlet of all desirable information.

WHAT IS HAPPINESS?

Happiness is the effect which the action of the soul exerts on its exterior body, the spirit. The spirit body being the sensorium of the human trinity, it imparts its feelings of joy to the physical body, and is experienced as a temporary buoyancy or uplifting sensation, accompanied by the desire to love all mankind. To experience this constantly, man must keep the soul nature active, and this is only possible by good thoughts, kind feelings and pure intentions, for the soul cannot engage in any other form of motion or activity. Any opposite tendency to these allays the soul's action for the time being and produces dormancy in the same. The effect of this on the exterior is depression, sadness and melancholy, according to the soul's temporary inactivity. The soul never becomes totally inactive, but there are degrees of activity or energy, which may fall or rise below or above that of the spirit body. If above it is due to the individual's temporary desire to do good to others; if below it is because he is thinking of himself only, or engaging in something that is selfish, arrogant or sensual. Thus to become happy, forget self.

Morality, modesty and moderation in all things is the soul exerting itself to rise above the material, and a constant practice of these as principles or virtues elevates man above the average human condition, and finally leads to an absolute soul-motion for these effects, as the continued indulgence of the material or sensual leads to bad habits or passions, so-called.

Happiness is therefore an effect of soul or spiritual activity, and those who are the most energetic in this direction, are naturally the happiest of beings—whether as mortals or spirits.

But as soul activity means harmony with the life principle of the universe, and this constitutes love by virtue of constantly giving out, universal love or humanity produces the highest degree of happiness.

CHRISTIANITY (?)

The external organization of the system known as Christianity has for a long time given rise to various questions which are legitimate subjects of popular discussion, and it is quite in order to agitate them to a finality. This organization is the foundation of superstition and priestcraft, two impediments of civilization and humanity, and hence it is the powerful enemy of light and knowledge. Whatever good it has done or yet may do is more than counterbalanced by the moral and intellectual stultification it has imposed upon mankind, and its single institution of priestcraft is more enslaving than any other system of human slavery in the world's history. The race everywhere should be warned against its designs and encroachments, and taught to successfully resist them.

The organization of Christianity in its external aspect is more ornate and extravagant than the belongings of royalty, and the cost of its luxurious trappings exceeds by millions the sum of all its charities. It has good reason to favor charity—it covers a multitude of sins; but in a majority of cases the mantle is absurdly disproportioned to the object it is designed to conceal, and the most repulsive parts are too often naked to the public gaze.

This has been true in all ages, but to-day it is more emphatically so than ever before. It is a system crazed by the zeal and made intolerant by the tyranny of fanaticism, and there is no enormity in the black record of murder, assassination, war, robbery and swindling it has not committed at wholesale to reach its present bad eminence. What better things can we reasonably expect of its future?

Truth means everything worth having—plain, simple, unincumbered truth. Christianity had some instalments of it in the early time when the sermon on the mount was uttered, but it has been trampled and distorted for the sole purpose of lowering the understanding of the mass of votaries of the church, until it is now a paltering lie. If this statement is doubted we cordially invite a challenge of its verity. It shall be thoroughly substantiated. If the history of Christianity is a witness to the holiness of heaven and the ever present guidance of its divine founder, by a record of the actual facts, then humanity wants as little as possible of heaven and Jesus; but we regard it as almost the reverse of the original intention, and as having outgrown, in its own conceit, Jesus, heaven, truth, manhood and the kindly sympathies of all well-disposed charity.

There are rumors that John Clark Ridpath, LL. D., the famous historian and lecturer, recently eloped with a young lady, Miss Ruth Howell, from the neighborhood of Springfield, O., and came with her to this city. Dr. Ridpath is one of the distinguished men of the age. His various histories of the United States have sold to the extent of more than 1,500,000 volumes, and his *History of the World*, issued near three years ago, is said to be the most successful literary venture of the century. The book sells everywhere on their merits, and Dr. Ridpath is everywhere cordially received on the same rational principle. He is a scholar, a gentleman, a prominent Methodist divine, and professor of history and belles lettres in De Paurr University, at Greencastle, Ind. From intimate personal acquaintance with him we are free to declare that these rumors appear altogether base and unfounded. If Dr. Ridpath is not a gentleman of inflexible honor, who would safely guard and protect female innocence instead of despoiling it, we are no judge of men. With some people the fact of his Methodism will go against him, but in truth he has this in only the mildest form, and there is not enough of it to do the least harm.

WHAT IS LIFE?

Life is intelligence, the spiritual essence of the universe, and constitutes the infinite God which all mankind so intuitively reveres, praises and adores. It is so-called causation, or that state of existence which molds, develops and unfolds matter into form and beauty—resulting in the evolution of man. Man is simply life or intelligence individualized, and matter serves this purpose. Without this it would remain one universal God entity, and no diversification would be manifested. But as individualized intelligence it assumes various forms, and which is manifested through the human spirit—the spirit exhibiting the characteristic formation of the individualized being, while the original soul or divine spark actuates or guides this external formation for an intelligent effect. Whatever the spirit body is composed of, we leave to the discussion of the spiritual scientists, some of whom regard it as sublimated matter, and some as magnetism; but as *life per se* is a self-conscious state of existence, we may regard it simply as intelligence.

What a wonderful state of existence a universal intelligence must be? Was man wrong when he intuitively denominated it as all-knowing, all-powerful and omnipresent? No; man is a microcosm of this God entity, and therefore has an intuitive knowledge of its existence and its nature, and by self-study gains a more comprehensive realization of its entirety—this being known through the spirit as motion, force or law, and through the soul as intelligence, happiness and love. The former manifests itself as an effect, because the spirit body is an effect, but the latter manifests itself as a cause, because the soul nature of man is an unalloyed essence of the original cause. To know self, therefore, is to know what is life.

A BROTHER IN NEED.

One of the cheeriest and best of men in all God's heritage is Rev. J. H. Harter, of Auburn, N. Y., "Minister of the Church of Divine Fragments, located wherever a fragment of humanity can be found." He is well and favorably known in Cincinnati, where, several years ago, he labored faithfully for the uplifting of those who had fallen by the wayside of life. His addresses to the occupants of the workhouse here were witty, practical and encouraging, and well adapted to the purpose of inducing them to lead better lives. Why not invite him to visit us again?

Bro. Harter has been confined to his bed by serious illness for several gloomy weeks, but he has concluded to get well enough to celebrate the fortieth anniversary of his ordination as an Evangelist, on 31st August. He was ordained at his native town, Herkimer, N. Y., in 1848, and the sermon on that occasion was preached by Rev. Dolphus Skinner, then of Utica, but now in angel life. The text was, "Go preach the gospel to every creature." Brother Harter has obeyed the command to the extent of his ability, almost without money and without price, and now he is temporarily disabled and wholly impoverished. He is in sore need as the result of his own large-hearted philanthropy, and it seems to us that on the occasion of this anniversary he should be kindly and liberally remembered, not only by thousands of divine fragments, but by other thousands of divine helpers, that his heart may be cheered and his declining years blessed by peace and contentment. To this end, holy, earnest, financial, substantial prayers of *deeds* rather than words are sought in his behalf—the kind of prayers which answer themselves—and it is requested that the results be forwarded in materialization of greenbacks, silver, gold or provisions, to Mrs. J. H. Harter, Auburn, N. Y.

This is a serious and necessary appeal, not for alms, but for courteous recognition of invaluable services to humanity performed by this good and devoted man. Ten thousand good people who are able to answer their own prayers are well aware that the object is good and deserving, and they ought to consider it a blessed privilege to contribute. Now, who will respond? And how much? Stand not upon the order of giving, but give at once, and may all the grand convocations of bright angels bless you accordingly.

PERSONAL.

Miss Jennie B. Hagan is at the Etna (Me.) camp meeting.

Dr. S. S. Baldwin has authority to contract for advertising and solicit subscribers for THE BETTER WAY. He will also furnish single copies at his residence, No. 31 E. Sixth street.

A. W. S. Rothermel, of Brooklyn, N. Y., the noted materializing medium, has located at 40 W. Fourth street for a short time; persons desiring to attend his seances had better make application early, as his dates are being rapidly taken.

Mrs. Dr. J. W. Stille, who has been actively engaged, since December last, giving sittings, platform tests and healing in Chicago, has returned to her home at Morris, N. Y. Societies desiring services as lecturer and test medium can address her as above.

Dr. Thomas, of Cardington, O., is known as a specialist of wonderful powers and attainments, whose experience is a long record of success in the cure of disease. We take great pleasure in calling attention to his card in this impression of THE BETTER WAY.

It is impossible to answer all the courteous inquiries received asking about the health of the editor of THE BETTER WAY, except that in the general terms that he is well and happy, and hopes these few lines will find you enjoying the same inestimable blessings.

Our alert agent and fellow-worker, Prof. D. M. King, of Mantua Station, O., has just returned from his labors at the Vicksburg (Mich.) camp meeting. He is elated at the success of that camp. On the first Sunday in September (a week from to-morrow), he will attend the yearly meeting at Middlefield, O., where he is expected to speak, in connection with the work of Miss Wright and Edgar W. Emerson. Prof. King's industry and earnestness are well known, and in a truly scientific exposition of Spiritualism he has no superior. He is cordially greeted wherever he goes by lovers of truth without exception.

CAMP MEETINGS.

Sunapee Lake Camp, at Newbury, N. H., commences July 25th and closes August 25th.

Camp at Vicksburg, Mich., from July 13 to August 14.

Haskell Park, Mich., meeting will be held for five Sundays, beginning July 26.

Verona Park, Maine. From August 12th to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 15th.

Lake Pleasant, Mass., August 1st to September 1st.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting, beginning July 29, at Mount Pleasant Park, Clinton, Iowa.

The Parkland, Pennsylvania, meeting camp opened on Saturday, June 30, and closes Sept. 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular.

THE WAY PUBLISHING CO.

Adjourned Meeting of Stockholders. An adjourned meeting of the WAY PUBLISHING COMPANY will be held at the Walnut Street House, Cincinnati, on Saturday, August 25th, at nine o'clock A. M. A full attendance is requested.

Vicksburg, Mich.

To the Editor of The Better Way.

The fifth annual camp meeting, at Fraser's Grove, Vicksburg, Mich., closed a very successful, profitable and interesting service on Sunday, August 13th.

The meeting was arranged and managed by W. G. Wandall, of Vicksburg, Mich.

Although the attendance was not very large, the meeting was a success—harmony and good feeling prevailing.

The following speakers were in attendance: Hon. L. V. Moulton, Mrs. Sara Graves, of Grand Rapids, Mich.; Mrs. Lena Bible, Ionia, Mich.; Dr. Johnson, Battle Creek, Mich.; W. H. Blair, Frank G. Alington, Chicago, Ill.; J. Madison Allen, St. Louis, Mo.; David M. King, Mantua Station, O.; and Mrs. R. S. Lillie, of Melrose, Mass.

The prominent mediums present were: Mrs. Gage, Mrs. Holten, Messrs. Frank G. Alington, Herriek and Barnes, Mrs. Winch, Mrs. Graves, Mr. Kelly, Mrs. Wood, Mr. Field, Dr. Shaw, Mrs. Smith, S. J. Barney, and Caulkins and wife.

The various phases of mediumship were well represented by the above-named mediums. Music was furnished by the sisters, Maud and Grace Wandall, Miss Cora Fuller, Mrs. Gage, Mrs. Holten and Mr. Lillie.

Much credit is due Mr. W. G. Wandall for the amount of work he accomplished in carrying out the details and conditions necessary to a successful result. Much good has been done. The cause of Spiritualism has received a new impetus that is lasting, and adds another link heavenward to join the angel world to the people of earth. We feel the benefit is lasting and long to be remembered by people still in the physical and out.

Our good friend, D. M. King, labored assiduously in aiding us to effect a legal organization of Spiritualists. He is an earnest worker and should be kept in the field. I do not wish to be partial in alluding to the speakers and mediums as all did well.

Another year the camp meeting will be carried on by the Society just organized, consisting of one hundred and sixty members. The grove is a beautiful spot and no pains will be spared to make our next camp meeting as successful as the one just passed. There were more tenters this year than ever before and we are in hopes to increase the number next year by as many more.

Those wishing to know more of our locality and surroundings, our objects, can do so by addressing our President, W. G. WANDALL, or the undersigned.

M. E. DEWING, Sec'y.

M. E. BAKER, J. Com.

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Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mrs. Nellie Coffran is located at Onset.

Mrs. L. French is open for engagements from 1888.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 2121 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 355 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 36 Park street, Chelsea, Mass.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 104 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis, Mo.

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 120 Pine street, St. Louis, Mo.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

Helen Stuart-Richings is the guest of Mrs. C. P. Meskimen, East End, Pittsburg, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburg, Penn., while her correspondents are reminded that her permanent address is General Delivery, Boston, Mass.

J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamsville, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuing in other places into the fall of 1889.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations—August 22nd to 25th Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camp of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Bouteille, Business Manager, South Framingham, Mass.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St.

A. Willis, materialization, No. 19 Broadway.

Mrs. M. Reinhardt Trumpet Medium, 543 W. Court St.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 228 West Ninth street.

Mrs. A. G. Kuball, 398 Baymiller street, between Poplar and Findlay streets, Trumpet.

J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert, Trumpet. 67 Marshall Ave.

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eighth street.

Mrs. Stewart, Trumpet and Independent Slate Writing. 19 Addison street.

Mrs. Anna Cusma, Independent Slate Writer. 83 Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Obituary.

Mrs. Mayhugh.

To the Editor of The Better Way.

CINCINNATI, Aug. 21, 1888.

Passed to spirit life August 11th, Mrs. Clara A. Mayhugh, in the sixty-eighth year of her age. Our sister passed onward and upward in the full faith of our beautiful philosophy. She had no fears or doubts. The angel of death to her was a lovely messenger. She had been and still continued to be a member of the First Baptist Church of this city. Before her departure she informed her pastor that she desired, when she passed on, to have a spiritualist funeral, and her two sons, who deeply mourn her loss, carried out her desires. The funeral services were under the management of Spiritualists, and a good number heard the glad tidings that are to come to all people.

She left two loving and dutiful children, who can truly say that they left nothing undone that could be done for the comfort and happiness of their dear mother, who, they have no doubt, still blesses them with her spirit presence.

My home beyond the stars may be, But close to the loving hearts of my boys My accustomed place I'll find, Death cannot remove me, For eternal life is mine and thine.

ANNE C. RAIL.

Cassadaga Camp.

To the Editor of The Better Way.

The season at Cassadaga is now at its height and the woods are full of people. The hotel is crowded to its utmost capacity, and new comers are obliged to seek rooms at cottages. The present season is thus far the most prosperous the camp has ever experienced, and the future is bright with the promise of large success.

We had some highly interesting lectures since my last report, large audiences having been addressed by J. Frank Baxter, W. F. Peck, Mrs. Colby Luther, Mrs. R. S. Lillie, and the venerable Samuel Watson. These speakers represent various phases of thought, from radical to conservative, some of them being religious in their expression and others extremely iconoclastic. But, as a Spiritualist audience is made up of many different kinds of people, each speaker finds a greater or less number in sympathy with the views presented. We cannot but observe, however, that a tone of sympathy and a method of charity, love and tolerance win more souls to truth and right than a method of harsh criticism and condemnation. The Spiritualist movement can afford to treat its opponents with kindness, since it possesses the omnipotent power of truth.

A beautiful invocation, followed by words fitly spoken, in the spirit of love, has touched the hearts of many who came full of prejudice; while ridicule and abuse only pain the ear of the believer and send the skeptic away full of anger, perhaps never to return. Of course, there is much provocation to harsh language, in the manner and attitude of many who do not accept the teachings of Spiritualism; but those who hold a higher truth should teach that truth in a better way.

There has never been a season so marked by marvelous phenomena as the present one at Cassadaga. Slate-writing has been the most popular, and some of the most remarkable tests have been given through this phase. Your correspondent has seen slates bearing messages in German, in Latin, in short-hand, and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed together.

Library Hall is a highly valuable adjunct to the grounds. It is in constant use, the small rooms being utilized for seances and the lower hall for lectures on special subjects, and for classes in various branches of instruction.

The children's lyceum is getting along nicely, and has given some very creditable entertainments.

W. J. Colville's conducting a class in practical metaphysics.

E. W. Emerson is here and is giving complete satisfaction with his platform tests. The tests of J. Frank Baxter were also of remarkable excellence.

The kindly face of Mrs. Skidmore is seen everywhere, as she goes about on her errands of usefulness.

The familiar form of Dr. Carter is always seen at his post of duty—the gate of entrance. "Jack" Lillie is as happy as ever and does not seem to lose flesh by his travels.

Mr. A. Gaston, the active President of the association, is here and there and everywhere, looking out for the interests of the camp.

The office of Miss Turner is better patronized than any other place on the grounds. She handles a great many letters and papers in the course of a day.

As evident of the growing public interest in Spiritualism, and the kindly attitude of many of the editorial fraternity, the writer will state that his reports and correspondence are published in fifteen different newspapers, including such influential and widely-circulated organs as the Buffalo News, Cleveland Plain Dealer, Buffalo Courier, Pittsburg Dispatch, Elmira Telegram, and other local papers covering the territory within a hundred miles of Cassadaga. A low estimate would put the aggregate circulation of the papers publishing these reports at one hundred and fifty thousand, thus showing the value of the press as a means of disseminating information concerning Spiritualism and its teachings, and of bringing Cassadaga camp to public notice.

Spiritualists should make greater efforts to utilize this immense influence of the secular press, by furnishing high quality, readable matter, either original or clipped, for publication. While a speaker may address five thousand people, the printed words may be read by 150,000 people, most of whom are unacquainted with the claims of Spiritualism.

GRAPHO.

Reported for The Better Way.

Sunapee Notes.

Sunday, August 5th, opened bright and warm. The lake looked lovely in the clear sunlight. Soon the steamers began to arrive with their precious freight, and ere long the grounds were filled with seekers for the "bread of life" that Spiritualism alone can give. Mr. J. W. Fletcher, of Boston, was the speaker of the morning. His lecture was addressed more particularly to those who were beginning to think for themselves, and who have had their minds turned toward Spiritualism. Before closing he paid a tribute to the memory of Thomas Paine, which I am sure found a response in every heart that loves to see justice done that grand and noble soul who labored so unselfishly while here, and who still labors as diligently for the enlightenment and uplifting of humanity. The lecture was followed by tests from the speaker's guides, most of which I believe were recognized.

The afternoon lecture was given by Dr. Geo. A. Fuller, Sunapee Camp's first President. Indeed, to his efforts, combined with those of Mr. Geo. W. Blodgett, we owe the existence of a camp meeting upon the borders of this beautiful lake. In the dense forest that then covered the camp grounds these two pioneers of truth, seated upon a fallen tree with none but the wild birds near, discussed the feasibility of the scheme and devised the ways and means whereby it might be successfully carried on. It is pleasant to know that they have lived to see that success achieved, but time and circumstance have wrought many changes, and we now find our former president about to take up his abode for a time in the sunny South, he having been unanimously chosen President of the Lookout Mountain Association; also, lecturer for the coming year of the Chattanooga Association of Spiritualists. That he can fill, with ability, all these different posts his old friends in New England can abundantly testify. The lecture today was grand and inspiring, and fully sustained his reputation as one of the ablest and most eloquent of our platform speakers. In the evening the National Developing Circle was held at the regular place, with marked success.

Monday, August 6th.—A rainy day at Sunapee. The usual excursion around the lake was postponed on account of the weather. Among the new arrivals on the boat, we welcomed our good friends, Mrs. Daisey and Mr. Richard Laundry, of Lyceum No. 1, Boston.

Tuesday, the mist still hung heavy over Sunapee and occasionally fell in gentle showers upon the camp, yet the damp weather

has not prevented quite a party from Lake View and other points on the shore from visiting us during the day. The notice that Dr. Fuller was to lecture drew many out, regardless of the rain, and doubtless they felt well paid for making the effort, as his lecture was considered by many to be in depth and scope the best we have had this season. Dr. Charles H. Heading followed with Psychometric readings, which were of great interest. In the evening a dance was had by the young people.

Wednesday.—Still the clouds hang over us, but an occasional rift appeared through which the sun sends for a moment his welcome beams, and our hearts thrilled with joy at the prospects of pleasant weather at last. The platform was today occupied by Mr. J. W. Fletcher, of Boston, who lectured and gave tests. In the evening a public test circle was held in the pavilion for the benefit of the association, in which all the mediums on the grounds took part. Afterward a private reception was given Dr. Geo. H. Fuller, at Captain Churchill's cottage, which was thoroughly enjoyed by all the participants.

Thursday a conference meeting was held in the morning; in the afternoon Dr. Fuller gave his closing address, which was fully equal in depth and scope to those preceding it. He took for his subject the words, "What lies before us as Spiritualists?" It was well and ably handled. He leaves us on the morning boat to fill an engagement at Temple Heights. We are sure the regard and good wishes of the entire camp go with him. In the evening the National Developing Circle was held at Churchill's cottage. The attendance was satisfactory. Some remarkable manifestations occurred before its close. The usual Thursday night's dance was also held in the hall.

Friday being a pleasant day quite a number went on the excursion around the lake, and reported having a very pleasant time. Mrs. Fletcher occupied the platform in the afternoon. The lecture was very highly spoken of. Mr. Edgar W. Emerson followed with tests, many of them quite wonderful.

Saturday.—Mr. Edgar W. Emerson lectured and gave tests. A large audience was present to listen to the good words of our young brother, many who also hoped to hear from the loved ones in the beyond. In the evening an entertainment was held in the pavilion, which was well attended. The program thereat had a rich treat in the musical selections, which were most charmingly and artistically rendered by our choir. At the close of the entertainment a dance was indulged in by the young folks.

Before closing I must pay a tribute to good Mr. Geo. W. Blodgett, to whose thoughtful care and generosity the campers and cottagers owe much of their comfort and pleasure. May he be long spared to continue his unselfish labors for them and the spirit world is the prayer of your correspondent. The evening boat brought large numbers to the grounds. The hotel filled to overflowing. The icecream parlor and barber shop were utilized to give sleeping apartments to the many guests after the hotel and cottages were filled. We hope to see a large hotel ere long at Sunapee, for we shall need it as the attendance increases.

FRATERNALLY, DOUGLASS.

Reported for The Better Way.

Wentworth Grove Meeting.

Addresses and Tests by G. W. Kates and Wife.

For the last eighteen years the Wentworth and Champion families, residing in Paulding county near Hicksville, Ohio, have held an annual grove meeting for the presentation of the philosophy of Spiritualism. Their grove is well situated, and is a magnificent specimen of the groves found in northwestern Ohio. The beautiful shade attracts every visitor to its mysterious solitude. The many meetings held there, instead of banishing the wood-nymphs, have added the evident presence of beautiful spirits from the sunny climes beyond the blue vault of our finite vision. Spirits of many a loved one gone before have there manifested their presence and brought sweet comfort to sorrowing hearts.

Within a radius of thirty miles vehicles of all sorts and sizes bring the aged inquirer after knowledge of that bourn to whence we shall all soon or later travel, the middle-aged who are so full of this world's blessings and the youthful who are but commencing to realize that there are stirring scenes to engross attention for pleasure or duty. Such an array is seldom seen at a religious gathering. It is a scene never to be forgotten! A continuous procession comes and goes until one would think all of northwestern Ohio had sent its people to "hear about the spirits."

And why should they not? It is a vital subject. Nothing of greater concern to us could engage our earnest thought than where are our dead, and to what life beyond the grave are we tending?

Such a multitude as met here is a grand complement to the growing cause of Spiritualism. Rain storms have dampened the ardor of the managers during the last three annual sessions, but the people composing a noble yeomanry are full of grit and earnestness. They come to the meeting in spite of orthodox prayers for rain, and the proverbial fact that Spiritualist's meeting is to be baptized from the heavenly fountain. They are certain that from out this baptism angel voices intone, "These are our beloved sons, in whom we are well pleased."

Meetings at Wentworth grove were established by Thos. Wentworth. Since his departure to spirit life in 1880, the sons, Daniel, Albert and Obed, have carried them on in connection with the earnest labor of several neighbors and friends. They intend to continue, but hope for and expect to attain added facilities for comfort, and be prepared to defeat all ill effects of rain storms. With a commodious pavilion and a beautiful grove they will have grander meetings than heretofore.

Saturday, August 11th, was one of nature's most beautiful and sunny days. Early in the morning beams bringing joyful people began to arrive. At 10 o'clock quite a concourse had assembled. Mr. B. B. Champion, of Antwerp, called the meeting to order. A sweet-voiced choir, composed principally of the younger generation of Wentworths, offered vocal praise in melodious strains that no doubt attracted sweet influences from spirit realms. G. W. Kates read a poem, offered an invocation, and then addressed the assembly upon the broad subject of Spiritualism. Mrs. Kates gave tests, and all adjourned to sample the lunch baskets. The spirit and material tests were both successful, and the people thus filled took one hour for repose in the shade.

At the afternoon session Mrs. Kates, under spirit control, spoke upon subjects presented. She also rendered an improvised song and gave a number of psychometric and other tests. Mr. Kates followed with a discourse on "The Spiritualist's Home."

The promise of fair weather was not encouraging to the managers and friends looked for the circular rim of mist that seemed to have enshrouded them within its unwelcome embrace. With the promise was disappointing, and the rain fell in a most unseasonable shower, and the hungry multitude came pouring down upon their devoted heads, and kept it up until the afternoon and the water had been carried away with several inches of very affectionate mud.

The day was spoiled in its climax, but the results are such as to leave an impression for good that will require much activity from local clergymen to stem its tide. The people could hardly be driven away by the rain. Hundreds stayed and begged for tests and for a speech. Standing in the mud with dripping umbrellas they listened to Mrs. Kates give tests from the overcrowded and slightly-sheltered platform. Amidst the storm and crowd she psychometrized and gave clairvoyant descriptions with accuracy. Mr. Kates followed in a short, stirring address, and the grove meeting of 1888 ended to be followed by a circle at night and a general hand-shaking and homeward wending.

Each of the Wentworth and Champion families entertained a large number of visitors from a distance. Mr. and Mrs. Kates and twenty others were housed and fed by Obed Wentworth and family. The good housewife and her daughters outdid the historical, generous hospitality. The inexhaustible supply of their splendid farm seem to be made manifest. Such a meeting was it and such a time had, that each visitor will feel lonely until the gathering of 1889 shall come. They will each and all be there again in the spirit if not in the flesh.

FRATERNALLY, WHITEFIELD.

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FRATERNALLY, WHITEFIELD.

A. WILLIS,

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SPIRIT MESSAGES.

Through the Mediumship of HELEN MARIE CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

Questions and Answers.

Q. I would ask this question concerning the insane. Of those who are harmless yet consider themselves other people, please tell what is the condition of the spirits of such people?

JONN.

A. My son, much that is called insanity is the obsession or control of a spirit over the mind of the spirit called insane. These controls are sometimes meretricious, at other times absolute. And when the time comes for such things to be investigated, humanity will be spared much pain, and the creature under the bondage will be found to be a medium used by another spirit and not at all devoid of reason. With gentleness and patience, every spirit of such like propensity can be removed. All manner of beings come over to us. Ignorant, ambitious, vicious, and envious. Now they return to earth, (for they can do nothing else) with such like desires, they are attracted by something in the nature to a medium, they take possession, and from lack of energy on the part of humanity, eye, from an indolent wish and will to have others think and act, physicians study to do the work of lazy people. They receive a diploma, visit the patient and declare him insane. He is immediately confined with many other like himself, and the obsessing spirit is made very satisfied, he can have what he calls "a good time," and which is to destroy gradually the brain of the poor medium. Strong men, brave and true, never become harassed through earthly trouble, however, if a man is good, yet morally weak, when he passes over to us, opportunity is given him to begin where he left off at time of earthly trouble, and renew his mind.

Q. Of yourself I would ask, was your life an absolute failure? I do not think so, viewing it from my standpoint. Had your earth life been such, would you even now have made the progress you have? Or would any one, where such failure as you say, did occur?

A. My son, thus was an absolute failure, my will, and not God's will stamped my actions. The conditions which alone gave me progression, was a desire to get rid of mine old selfish life, and an intensely wretched, unspeakable wish for something better, and which wish was only born after three awful centuries of indescribable darkness, solitude and unrest. Could aught save absolute failure place me thus? Speak not of my earth life, all that I can do throughout the endless ages of eternity, is but little compensation for those dark years. I have no excuse to offer, Anne Boleyn betrayed me and I turned from God.

HENRY TUDOR VIII.

SELECTED FROM PRIVATE CORRESPONDENCE.

Q. Do not most wrongs generally right themselves, before the life-spark leaves the body?

A. Wrongs bring their own reward of disrespect and contempt in the eyes of right minded individuals even while here, but to know the existence of a wrong never can right it. The evil doer himself must first know it; secondly deeply repent it; and lastly (oh, how bitter is this truth), he must compensate for it, and I tell you there can be no peace, until he is rendered up to the uttermost farthing. Sometimes this is accomplished while in the mortal form, more often the spirit is weary with remorse of his wrong actions. My son, there need be no wrong while here. If humanity knew how keenly exquisite the torture of a sin sick spirit is, there would be little or none.

Q. Does the love of kin and friends attract all spirits to the earth?

A. Where ever the love of kindred and friends is sincere and true, we in the spirit world pass and repass upon its magnetic wave of affection to those on earth. In all cases where love is but a profession, a mere outward show, does all attraction cease at the departure of the spirit. Only that which is steadfast remains forever. Mother and son, though flesh of one flesh, father and daughter, though the same blood flow through their veins, will be widely distinctive unless congeniality of soul draw them together.

H. T. VIII.

1.

I am Mary Casey or Sister Evangelista. I have friends and a sister Margaret whom I would like to reach. I was for twenty years in all, connected with the community of Carmelites near Zanesville, Ohio, and have desired so long to communicate with my friends, but without avail. Give regards to Mrs. Owens, and dearest Maggie, take care of the loved ones left.

2.

I am Emma Claggett, I come to communicate with "Puss." Puss, Mary is not doing so well, she is in trouble. Give my love to Walter and Patie, Tell Lillie that Sonny sends his love. Aunt Bettie is with me and so is Henry Basford. Tell Jennie I saw Eliza Sanks and found her still desirous of making love. Once more Puss, give my love to sweet Mary and tell her she certainly will reap her reward.

3.

I am Judge Tuck, and I desire to reach Washington Tuck Levey of Annapolis, Md. My son, don't remain in Annapolis,

you can do nothing and your life will be nothing. Ask your friend Henry to aid you, he will gladly do it. Seek out Rosa Hoffmann or Katharine Hoffmann and tell them their father the reverend, the minister desires them to aid all who may come to them shortly.

4.

I am Grace McAllister and wish to reach William McAllister of Cusseta, Texas. I left my father about three years ago, for the Summerland. Give my love to Guy and Carleton dear father, and say that I am happy. Aunt Priscy is with me, and my own darling mother is my constant companion. Dear father, grieve no more for me, rest assured that whatever God wills, is right.

5.

I am Harry Gilmore, and wish to reach Col. Crandall of Washington City. Colonel, seek a medium. I have something important to say to you. A Love is in danger, tell him so. I may be identified and probably am, for I figured largely in the late war. Now Col. Crandall, go, I entreat you, to a medium, for I have something important to communicate. Dear readers, send him this message as soon as you can.

6.

I am Emma Blanche; I desire to reach William and Alice Ross. My father and mother are at present residing in Catonsville, Md. Sister Alice unites with me in this message. Uncle Alfred is here, but in another sphere. Mama, Ida May sends great love, and papa, aunt Sarah and Grandma are with Uncle Alfred where I cannot reach them. Love to Willie. Mama, aunt Eliza knows now things were her fault. Sister Alice and your mama live always with me. We are all ever happy. Your little daughter.

7.

I am George F. Beach, myself and wife, Laura C. Beach, emigrated here in 1807, and formed one of the families of Jamestown. I wish to reach Henry, my descendant. Presently he will hear of some papers. My occupation was that of a sea captain; the ship was called the "North Star." I lived at Jamestown until 1835 and was one of those who aided in the first Southern treaty with the Indians. Henry, I am ever near you and hope to aid Lucy and Annie in impressing and guiding you aught.

8.

I am Ralph Waldo Gambrell and come to my father Thomas Gambrell in Washington City. He is a tuner and a violinist. Papa, all is not well at the farm. We twins are both together here, and grow very much alike. Tell my present earth mama that I love to come to her, she is so sweet and nice. Papa, I am not with mama who went over, but with auntie. I am so glad you like music so. Please darling papa, try as hard as you can to do well.

9.

I am William Armstrong, and wish to reach Milly my wife. Find Joe Richardson, Milly, and tell him he must take better care of his lungs. I left you when I least expected to, but you have not suffered, thanks be to God. Love to Fanny and say all is well.

TO SPIRIT KATE ELLIS, THROUGH THE BETTER WAY.

(ACKNOWLEDGEMENT.)

Dear Friend, I received your message, and was glad to hear from you; was glad to hear that you are so happy. I very well remember our pleasant talks in the seed-room, and am glad that you have realized all you wished for. I hope to be able some time to let your friends know about you.

I shall always be glad to hear from you, whenever you can send me a message.

ALICE C. D. MURR

The Value of Longevity.

Can there be a doubt that Burns and Keats foresaw the issue of their struggle against bigotry, or that Cervantes, in the gloom of his misery, could read the signs of the dawn presaging a sunburst of posthumous fame? Spinoza and Schiller died at the threshold of their goal; Pascal, Harvey, Macaulay, Buckle and Bichat left their inimitable works half finished; Raphael, Mozart, and Byron died at the verge of a summit which perhaps no other foot shall ever approach. Who knows how often since the dawn of modern science, the chill of death has palsied a hand that had all but lifted the veil of the Isis temple? Or in how many thousand lives time alone would have solved all discord into harmonies?

An increase of longevity would, indeed, solve the most vexing riddles of existence; it would furnish the secular endorsement of Mr. Mallock's conclusion. It would give the vicissitudes of fortune a chance to assert their equalizing tendencies; it would supply a missing link in the arguments of that natural religion that trusts the equipoise of justice in the apparent caprices of human fate. The price of longevity would redeem the mortgage of our earthly paradise.—[Dr. Felix L. Oswald in the August Forum.]

Learn to say no to yourself.

The best friend is the one who gives the best advice.

God may have use for cowards, but he has never yet so advertised.

As love casteth out fear, so does fear cast out love.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the common infirmities of old age, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by posture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena were real, as distinguished from impostures, and it is not yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry at the University of Pennsylvania, and President of his conference in the references respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last year, seen (this was written in 1898), "had more striking evidence of that agency than those given in the work in question."

Professor Challis, the Late Plummerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a wide range of human testimony. In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of verifying facts by human testimony must be given up."—[Clerical Journal, June, 1892.]

Professors Torndorn and Edlund, the Swedish Physiologists.—"Only those deny the reality of spirit phenomena who have never examined them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, but we do not need to know the cause, if they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Atonblad (Stockholm), October, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is Spiritualism a thing foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most clouded skies of scepticism I see a rainbow, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature," by G. O. Groom, N. York, E. C. S.]

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are so distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner as if by plan, and in answer to questions and simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception."

He then details various phases of the phenomena which had come within the range of his personal experience, and concludes: "Other and newer phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those of man. . . . The phenomena of Spiritualism, therefore, is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Française, does not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated "magnetic," "somnambule," "mediumic," and others not yet explained by science to be "impossible," is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion so common in the learned world, which consists in imagining that the laws of Nature are already known to him, and that everything which appears to exceed the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Dr. Lockhart Robertson.—"The writer" (i.e. Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground which his senses informed him. As stated above, the phenomena are the chance of any legendarium or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements had elsewhere been doubted and denied, than as a means of hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our investigation, the field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, but they are not evil."—[From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.]

None William Senior.—"No one can doubt that phenomena like these (Phenomena, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematizers; their errors and defects may be many, but they will not stop it, and they will not stop it, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, N. York, 39: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior was most secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under the title of 'The Mediums,' of the striking incidents there given, which happened to a near and dear member of his family."

Baron Car de Pod (Munich) in Nord und Sud.—"What is clear is that the facts of psychical phenomena must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared states is inadmissible. (2) The place on which the writing is found is quite irrelevant to the nature of the medium. In some cases the double state is securely locked, leaving only room inside for the tiny morsel of state pencil. (3) That the writing is actually done at the time. (4) That the writing is not writing. (5) The writing must be actually done with the moral of state or lead pencil. (6) The writing is done by an intelligent being, since the answers are exact, definite, and in the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, well as in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When their appearance becomes partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. (13) Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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Miss Terry's Missionary Work.

BY F. J.

Mrs. Somers, looking from a prettily furnished window of her sewingroom into the street below, exclaimed:

"What a forlorn looking child!" and sighed as she added, "how suffering distorts a childish face."

Miss Terry, first assistant in Hazel Green public school, who had called to chat with Mrs. Somers and to note the progress of the new suit, which, in the hands of little Miss James, the village dressmaker, was rapidly approaching completion, glanced carelessly in the direction indicated by her friend and said:

"It is sin, I imagine, that distorts his face. That's Tommy Tallman. I used to waste a little sympathy upon him, for you know his father is one of the roughest men on earth and his mother is a stepmother and fond of her whisky at that. But Tommy is worthy of his parents. He plays truant and he positively never looks into a book, and if he happened to know a lesson I believe he'd be too stubborn to recite it. But the worst thing he ever did was to steal Maud Van Vechton's lunch. You know she had never set foot into a public school until this year—always attended Madame L's fashionable boarding school. But last summer Judge Van Vechton took it into his head to find out what she had been learning and began questioning her. He discovered that she could chatter French and decorate what she called 'vases' with flowers that no botanist could recognize, but she didn't know the multiplication table, nor what was meant by a republican government, and couldn't tell a noun from a verb in an English sentence. So she was sent to me, and I was very anxious that things should pass along smoothly,—that the girls should be lady-like and the boys not savage, just to show her that we of the public school had not quite lost our hold upon civilization. I kept the roughest element in the background as far as possible, and this same ragged, dirty Tommy I seated where she couldn't get a glimpse at him without turning entirely round, and then to think that he must bring himself into notice in such a way as he did by stealing her lunch! Little wretch! I sat right down and wrote a note to his father, and I heard afterward that he nearly thrashed the boy to death. I think it was true, too, for the little scamp actually looked pale for two or three days afterward."

"Mother," said Miss James, as she and the old lady, whose sole support she was, sat resting in the twilight before the lamp was lighted, "did you know Tallman's first wife?"

"Yes, and a brighter, prettier little woman never lived; but Tallman's coarseness and cruelty crushed her. She left a boy that resembled her, people said, but now I hear that he bids fair to become as great a ruffian as his father."

"Wonder if it could have been hunger that made him steal?" queried the little dressmaker; "I mean to find out."

"Tommy, Tommy, won't you come here a minute," she called next morning as the forlorn little figure went slouching past.

The pleasant voice was more surprising to the child than a blow would have been. Hardly lifting his eyes from the ground, he came shuffling towards her.

"Would you just as lief drop this letter into the box? I suppose you pass the postoffice on your way to school?"

"Yes'm;" and he began to make towards the gate.

"O, just wait a minute, won't you?" she called as if she had forgotten something, and, stepping inside the door, soon reappeared with a neat parcel which she thrust into the grimy little hands. "I saw that you carried no basket and I thought maybe you had forgotten your lunch, so I made a sandwich for you."

Ah! Miss James, that was a base subterfuge. You made that sandwich two hours ago when you ate your own breakfast, and you have been vexing your brain ever since to invent some way of making it appear that you just happened to think about it.

Still, if Tommy's mother is recording angel this morning, she may happen to enter the fib on the credit side of your account.

From the window Miss James watched the boy hungrily devour the sandwich and straightway began to invent a pretext for calling him in the next morning.

It was surprising how many chores the little dressmaker wanted done between eight and nine A. M., and it was surprising how soon the boy acquired the habit of stopping at the old brown cottage on his way to school, just as cunning Miss James intended he should.

The lunch was always in readiness as pay for his services, and its disposition always indicated to the little woman, who diligently plied her needle at the window, but who, at the same time, kept half an eye upon Tommy's movements, the barometric pressure at the Tallman shanty that day.

If it was devoured before he was out of sight, she knew that a storm of hard words and blows had driven him out of doors for shelter. But if it was carried

to school to be eaten at the noon recess, she knew that a calm had prevailed of sufficient duration for him to help himself from whatever provisions had happened to be in the house.

As soon as she dared, Miss James began to pretend that Tommy's work for her soiled his hands, and soap, water and towel were brought into requisition to repair a disgrace.

Once she bestowed a caressing little touch upon his unkempt hair with, "How pretty, just the color of your mother's," after which no hints were needed concerning the use of the brush and comb that always happened to be handy. By and by she began to be interested in Tommy's school reporter, and here Tommy began to show an equal interest in helping her in the task. She persevered, however, until she had discovered how far his shortcomings in that respect were excusable.

Maud Van Vechton had called on her way to school to have some alteration made in her dress.

"Do you think you could find among your brother's old school books an arithmetic of the kind that Tommy Tallman needs and which you could sell to him cheap?" said the little dressmaker, dabbing pins into the cushion with greater energy than was necessary, for, to tell the truth, the asking of even so small a favor was somewhat disconcerting, for she was sensitive and independent. But for the pity with which she had at first regarded the friendless child, was being substituted that tender feeling which is akin to it, and she could ask for him what she would scarcely have accepted for herself.

As for our high-stepping Maud, a good heart was not least among her graces. She had known the unhappy sequel of the lost lunch, and instead of glorying in the punishment of the offender, had secretly felt ashamed of and sorrowful for her part in the affair and now she fairly jumped at the opportunity of making some amends. So next morning an arithmetic newly covered and with the customary defacements, such as:

"If my name you wish to see,
Look on page 103;"

"Don't steal this book for fear of strife
For the owner carries a big jackknife;"

Etc., carefully obliterated, and a neat "Thomas Tallman, Hazel Green, N. J.," substituted, lay upon Tommy's desk.

The same day Miss Terry nearly destroyed the germ of ambition which the sunshine of kindness was quickening, by saying, as she held up his old cracked slate for the inspection of the class:

"Well, actually three examples on this slate and all right! Be careful, Tallman, overwork sometimes brings on brain-fever."

Of course a laugh followed and Tommy, in his confusion and anger, resolved never to do another sum. But he changed his mind the next day when Maud slipped a "speller" (repaired in very much the same way that the arithmetic had been) into his desk as she passed quietly to her own seat.

The girl was bright, and had not needed Miss James's hint that publicity given to Tommy's story among her playmates might result in mortification to the boy.

He left his accustomed place at the foot of the spelling class that day and, as he blushing took the place he had won, glanced quickly in the direction of Maud's seat and received a nod of encouragement that was an inspiration to him. He had all his sums done that day, but rubbed half of them out before passing up his slate so fearful was he of again attracting Miss Terry's attention. But after a while a good lesson from him excited no comment from his teacher, though often an approving smile from Maud; and when he had donned a new coat, fashioned from an old one by Miss James's skillful fingers, and some other slight changes had been made in his dress, even the children realized that he was getting to be some body.

A firm, vigorous step was taking the place of his former sneaking gait, and towards a friendly face he could raise a pair of very honest eyes. An unmistakable air of self respect had taken possession of him.

"I wonder what has changed him so," said the faithful dressmaker, smiling to see him go whistling and capering down her garden walk; "you see, mother, it was in him."

Miss Terry was not ashamed of him any more, and to accommodate some new pupils he was given a seat further front, then other changes were made and somehow it came about that only an aisle separated his desk from Maud's. Maud was one of those girls that "like a charge to keep." She always knew when her bashful neighbor lacked the book needed for his next recitation and if her own would answer it was quietly laid before him; if not, she was full of expedients and could borrow or could copy a column of definitions that would answer just as well as the printed page. Sometimes when he was bending a worried face over rows of puzzling numerals a white hand with dancing bangles would reach across the aisle and, quickly erasing one or two figures, would substitute others which straightened out the difficulty at once. Besides, she was a leader among her playmates, and these chips from the old block of society were not slow in bestowing courtesies where she led the way, so that some times our hero was the recipient of attention too marked to be pleasant.

He could not have explained the situation, but he knew the shrewd little brains are very apt to outstrip the tongue, I think just how much all this patronage was worth without the motive power of Maud's countenance. So she found in her desk, and had the pleasure of wearing the earliest arbutus, her pencils disappeared from her desk and returned smoothly sharpened to a needle's point, and altogether the little fellow's gratitude was so shyly expressed that she could hardly get a chance to make her graceful acknowledgements. Still, he took many lessons of politeness

from her and gradually "came into his property,"—his gently mother's legacy of good manners.

The spring ran merrily along with only now then a rainy day, some drops, of course, falling into the hearts of our heroes.

With early summer came a tedious written examination, and at last closing day for Hazel Green public school. The girls, all but a few unfortunates, turned out in white dresses, gay ribbons and flowing hair and the boys in their Sunday suits. Of course, Tommy had not a Sunday suit. There would be no lesson that day, he told Miss James, to whose house he had repaired as usual, so he guessed he would go a-fishing. That lady divined the cause of his lack of interest in closing exercises. She brushed and mended the worn coat, and persuaded him that it really looked nice. She made him "shine up" his shoes, and put one of her own collars round his neck; improvising a tie out of a bonnet ribbon, and sent him off almost happy.

The school room was crowded with visitors, all women, of course, excepting the minister and one or two school trustees. To these occasions very few men give the support of their presence.

There was singing and recitation, and then the report of the committee that had charge of the examination papers. A prize was to be given to one pupil of each class—the one who had prepared the best set of papers. Miss Terry taught three classes; so three prizes fell to her department. While passing the examination each pupil had been given a numbered envelope, into which he slipped a paper bearing his name, he then sealed the envelope and placed it into a box passed round for that purpose. Upon every sheet of paper used in answering his questions he placed the number of his envelope, but not the name, so that the committee knew what numbers had won the prizes, but not the names of the pupils to whom the number belonged.

A trustee announced "A class No. 8 takes the prize," and from the box of envelopes the one marked 8 was taken, opened, and in response to her name a tall girl came forward and received her prize. "B class, No. 15," and another girl was made happy. "C class, No. 27." One pupil remembered that number, and before the envelope was opened and "Thomas Tallman" announced, T. T. was fidgeting in his seat and wishing he was nearer the door. But a look of pleased surprise and an inspiring nod from the loyal little lady beside him so reassured him that he walked up and received "Zig-Zag in the Orient" as gracefully as a prince.

"Mother," said the little dressmaker that evening, "members of two different societies in our church have called upon me this week for donations, and I had to refuse to give them anything though my heart is with them. O dear, the worst of being poor is that one can do no good in this world."

"Well, daughter, I'm sure God takes the will for the deed."

"Papa," said Maud Van Vechton that same evening as the Judge was fondly stroking her bright little head, "I'm getting a great girl and I'm not a bit of use to anybody. I've been thinking about it quite a good deal lately and now I mean to try to be useful. How would you begin?"

"Begin by bringing papa his slippers, Queenie," and away she ran.

"So old Tallman's boy won the prize," thus Mrs. Somers.

"Yes," said Miss Terry, "and I must say that I congratulate myself upon my success in missionary work. That boy was a perfect little hoodlum last fall and now he is one of the brightest and best behaved boys in my school. I believe he'll make his mark in the world. I really wonder to see what a transformation I have made in him in a few months."

"It must be very gratifying to you," said Mrs. Somers.

"Yes, it is, indeed," said Miss Terry complacently.

Licentiousness.

The most licentious people in the world are and have been the clergy. In former times, being above law, they were beyond restraint. In later times, much that is done in both Catholic and Protestant churches is covered up by the faithful members of their several flocks, who fear that the cause will be injured by an exposure, and therefore believe that the will of God can best be served by deceit, and even lying if necessary. But enough comes to light to show that this is a sin peculiar to churches and church people. In ancient times no such mantle covered their sins; they were open, shameless, and profligate. Mosheim says:—

"The clergy abandoned themselves to their passions without moderation or restraint; they were distinguished by their luxury, their gluttony, and their lust; they gave themselves up to dissipations of various kinds."

They had also, so far extinguished every principle of fear and shame, that they became incorrigible; nor could the various laws enacted against their vices by Carlemagne, Pepin, and Charlemagne at all contribute to set bounds to their licentiousness, or bring about their reformation."—[Ecl. Hist., vol. I, p. 102.]

This was in the eighth century. A century later we read:

"The impiety and licentiousness of the greater part of the clergy arose at this time to an enormous height. In the Western province the bishops were voluptuous and effeminate in a very high degree, while the inferior clergy were sunk in licentiousness, minding nothing but sensual gratifications, and infected with the most heinous vices, the flock whom it was the very business of their ministry to preserve or to deliver from the contagion of the prevailing iniquity."—[Ibid., 213.]

Two centuries later, Mosheim tells us, that the Western bishops, after their elevation to dukes, counts, and nobles, and their enrichment with ample territories, gave themselves entirely up to the pleasures of the times.

He says: "The inferior orders of the clergy, were also licentious in their own way; few among them preserved any real sense of piety and virtue, we might add of decency and discretion; while their rulers were wallowing in luxury etc., they were indulging themselves without the least sense of shame, in fraudulent practices, in impure and lascivious gratifications, and even in the commission of flagrant crimes."—[D. W. Hull in New Thought, Des Moines, Iowa.]

Dr. Dobson and \$2,000.

FRIEND CHAPPEL:—Like the man in scripture history, this day do I remember my fault, that of not telling you of a remarkable cure, performed by Dr. A. B. Dobson, of which I learned while at the Delphos camp-meeting in Kansas last September. A gentleman learning I was from Clinton, Ia., asked:

"Do you know Dr. Dobson, of Maquoketa, Iowa?"

"Oh, yes, very well."

"Well, I know of a remarkable cure here in Minneapolis, Kansas. The man was given up to die. He had spent \$2,000 on various doctors, but all to no purpose. Finally a friend advised him as a last resort to send to Dr. Dobson, and he is now a well man. One month's medicine, just one prescription, cured him."

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and Websters, I spoke of the matter and found that they knew both the man who was cured, and the man who advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp-ground and more. The man's name was Cunningham, and the man who advised him to write to Dr. Dobson, was a Mr. Goucher. Mr. Cunningham paid the "legal regulars" \$2,000 and received no benefit; he paid Dr. Dobson for one month's medicine, (\$2.00, we believe, the terms are) and was cured.

Great is law (?) and great are our "regulars" (?), but Dr. Dobson carries away the victory.

LOIS WAINBROOKER.

LONGMONT, COL.

Interesting Phenomena.

To the Editor of The Better Way.

It is not generally known, even to Spiritualists, in Cincinnati, that within her borders lives one of the most powerful and astonishing mediums the world has ever seen. His medial powers embrace every phase of spiritual manifestation in the strongest degree; and, in this particular, differs from all other mediums, whose powers are mainly confined to one or two species of development only.

Your reporter had heard a great deal of his manifestations, and finally resolved to satisfy curiosity, and test the genuineness of these reports. So, one evening, we made our way down Broadway, to the Spencer House, which, by the way, was the *bon ton* hotel of the West some twenty-five years ago, but is now converted into tenements, stores and shops.

Between two of the latter, on Broadway, runs a long, narrow hall, not more than seven feet wide, leading to the storage rooms in the court. In this circumscribed room we found the object of our search, Mr. A. Willis, seated on a cobbler's bench, busy with the finishing touches on a very neat pair of shoes for a waiting customer.

While watching the fascinating process we made a mental picture of the man who so greatly excited our curiosity. A plain, unassuming, quiet looking man of forty, with large, lustrous sunken eyes, in a pale, clean shaven face (excepting a modest moustache of a light color), that bore the impress of honesty in every lineament. Each word of his conversation carried conviction that the phenomena produced through his medial agency were not the result of fraud nor juggling.

A circle was to be held at eight o'clock that evening, in the room at the rear of the shoe store, and we were promptly on hand.

This room was about fifteen feet wide by twenty in length, with a ceiling about eleven feet high. A seat of planks, resting on blocks, like those furnished in cross-road meeting-houses, ran along one wall, while a dozen chairs were ranged opposite, forming an elongated ellipse. Behind the chairs was a simply constructed cabinet, of dark cloth, nailed to a light framework, and to the wall and floor, with a curtain, parted in the middle, for doors. In the circle was an improvised table—a board on a box—supporting a music-box; this completed the very modest and primitive furniture of the place.

The lights—two candles arranged in a transparent box, at each end of the room, closed by a sliding door with pulleys leading into the cabinet—afforded all the relief from gloom, just sufficient to distinguish the forms and features of those composing the circle.

The arrangement of the lights was dictated by the spirit control; and their manipulations, we were told, are made by the invisible force, which made the room lighter or darker *ad libitum*.

The meeting was opened with the Lord's Prayer, reverently repeated in concert, and by singing of the hymn, "Sweet Spirit, Hear My Prayer."

Before the conclusion of the hymn, raps could be distinctly heard on the music-box. The usual questions were propounded and answered by raps. Names of spirit friends and mortals present were spelled out, and an affirmative rapped in response to the question, "John, can I get a communication from my spirit friends to-night?"

Another hymn, to music accompaniment, during which the rustling of paper and scratching of pencil could be distinctly heard within the cabinet. This was followed by loud raps, indicating that the writing was finished.

The lights were now turned up full, and the medium collected and distributed about twenty communications from spirit-friends, all closely and well written, on full-size letter-paper. They contained names and information known only to the recipients.

Among the number was one from the spirit control to the medium, giving him instructions to form a circle for materialization. These instructions being followed, the lights were again manipulated by the invisible ones in the cabinet, and the materialization began.

Here let me say, that prior to the opening of the circle, and also at this point, we, with others, examined the cabinet and room to satisfy ourselves that no trickery was contemplated; and I would emphasize the assertion, that whatever were the forces or phenomena we witnessed at this and subsequent seances, they could not be traced to any trickery or juggling on the part of mortals. Doctors, professors, electricians, and scientists have joined with us in several thorough examinations and tests for fraud, but failed to find any. On the contrary, the deeper our investigation the more firmly we were convinced of the genuineness of these spirit manifestations.

The form of John Morris, who passed away on the battle-field, some twenty-five years ago, materialized, and came out of the cabinet, in plain view. He passed around the outside of the circle, touching several of us on the head. The apparition looked so real, and the touch was so material, and unlike the ephemeral ghosts that haunt the church yards at midnight, that we felt convinced it was a make-up, and were tempted to grasp it and thus expose the fraud. It was well for us that we did not do so; for, at the moment the form passed, a young man in the circle—whose convictions were evidently as strong as ours—made a sudden clutch, with both hands; but his hands and arms passed through it as if it were "thin air," but, quick as thought, he was stricken down, apparently as "dead as a herring," by some invisible power that rendered him insensible and incapable of motion or speech for half an hour at least.

Strangest of all, however, was the effect produced on the medium. He was stricken down simultaneously with, and in precisely the same manner as was the "investigator." Vigorous chafing and manipulation had to be resorted to in order to bring him back to consciousness. The sensation, as described by them both, subsequently, was like the sudden loss of consciousness and power without pain, such as would be felt on receiving a sudden blow on the head or a severe electric shock, but of so disagreeable a nature that neither of them, as they afterward said, would undergo it again for a thousand dollars.

You may rest assured that your reporter felt thankful that he was not the investigator on that occasion.

Were it not for this circumstance we suppose we would have been a confirmed disbeliever to this day, and satisfied that the form was a make-up and a fraud, so very realistic was it, notwithstanding our previous conviction of Willis's honesty, and we would have been a scoffer to-day at all spirit manifestations. But this, our first experience, was of so convincing a nature that we have patiently pursued our investigations, and now we are thoroughly grounded in the belief of spirit return.

This communication is now much longer than we expected to make it at the outset, therefore we will leave to a future article our experience in investigating these wonderful phenomena, and particularly the powers of an almost unknown medium, who possesses the medial qualities of a writing, trumpet, rapping, table tipping, independent speaking, and materialization medium in their fullest degree, both of spirit forms and material objects, and the dematerialization of the same.

J. W. A.

Education of Children.

BY ALONZO DARTMOUTH.

The necessities of the hour, the avenues of escape from the evils of life, the crowning of a life made happy—is by a liberal and consistent education. The duties of fathers, mothers and teachers is to crush theology, in all its hideous forms, from the minds of children. We, as liberals and Spiritualists, should have schools or lyceums, and they should serve as nurseries for children, to teach them, in a way they can understand, the principles and uses of Spiritualism. It can be safely said that two-thirds of our children have been taught the baneful theology of the past. That they frequent Sunday schools is a fact; that they imbibe there the lessons of the question book can not be denied. To successfully combat the errors of the past we must arrange lessons of instruction to be studied and recited by the children.

Education, founded on reason and common sense, is at the bottom of all true progress. Early education has a deal to do with the future of children, and it is the main point to teach them a reasonable and consistent one. The importance of an early education ought to be appreciated by every liberal-minded man and woman. Its great and practical results are too apparent to be doubted. The age during which children attend school is one in which their minds are most open to receive impressions, and all the associations and influences, are likely to produce a lasting impression; and, as the result of these teachings, they will learn to love and do for others as they would wish others to do unto them.

Being a Spiritualist, and believing our children should not be guided by the old guide-posts of the past, we aim to counteract all the errors and superstitions that have been, so that the men and women that are to be, will have for their inheritance the elevation of humanity. Think of him who passed from this life on Calvary's heights, not as a martyred God, but as a suffering, bleeding reformer who died in defense of advanced thought, as many have done before and since. As Christianity is founded on the life of Jesus Christ, and so much superstition is attached to it, let our children be taught that he was a medium and a reformer, and for the defense of truth, as he believed, suffered upon the cross, as that was the kind of punishment inflicted on offenders of the laws and customs. One that teaches, in the smallest degree, any error that we are opposed to, will do more harm than good, and whoever aids in such teachings is making work for future repentance, as it is a hard task "to straighten in the oak, the crook that grew in the sapling."

Our idea is to draw out our children's thoughts and opinions rather than to cram in those of the teacher.

It is by such exercise that wisdom and judgment are developed. The thinker is

of no value to the world unless he expresses his thoughts. The orator will never develop unless he practices his powers.

Let us banish the tyrant of the skies, and teach our children to keep in view how much better we all might be if the human race were a band of brothers and sisters striving for the mastery of good over evil, of reason and common sense over the unreasonable and absurd stories described in the records of the silent past.

We claim to be Spiritualists. Let us have no creeds to cramp the intellects of children, but put them and ourselves in a condition to perceive, appreciate and become receptive to teachings very much superior to the ideas of the past.

We believe our lyceums or Spiritualist Sunday schools are good in this way, that they teach no kind of superstition, no nonsense about this world or any other. We should combine useful and practical demonstrated knowledge. The greatest need in our schools are teachers, those who would give information in regard to the house we live in (the human body we mean), of the necessity of keeping it in order, which ought to be the primary lesson in the order of progression, looking it from a spiritual standpoint. Others who would speak on astronomy, geology, natural history, temperance in eating and drinking—something that would be tangible and satisfactory to the young and growing body and spirit.

Let the coming man or woman be crowned with a halo of glory that will outshine all the men and women of to-day. In looking back we see the joys of other days. We may not know the meaning of life, but it is well for us to know the importance of this hour, that it is the foundation of the future, the ground floor of the house we are building. Countless ages before man of to-day had an existence, the world was being fitted for him. All our efforts in this life, be the results much or little, can no more be lost than can a seed in the ground; the same law takes it up and develops it, and so let us work, satisfied that whether we hammer or chisel, whether we are teacher or scholar, we have a mission to perform, and if we do what we feel is right, we are safe. We may earn a higher walk to-morrow, but the path we are in to-day leads to it.

Materialization.

In the present restless state of mind in regard to the above phase of spirit phenomena, the following from a spirit communication to a circle of inquirers in Cardiff, in 1880, and appearing in a recent number of "The Two Worlds," may be read with profit:

"Like other spirit sciences, it can only be understood by a spiritual or corresponding person. Let these persons sit around mediums who have a superabundance of the brain aura, those who throw out their sympathy toward their spirit-friends. It is always safer for the medium to be screened from the influence which emanates from the eyes of the sitters, as it is most severe and detrimental to the building up of a material form. The matter which is drawn from the medium and sitters is condensed into a vapory cloud, then the spirit wishing to show himself plunges into it, after having made himself positive, so that the matter is attracted to him."

"If the spirit has a more powerful and positive mind than the medium, and there is not a sufficient supply of these forces from the sitters then there is much force drawn from the body of the medium, not that the flesh and blood is drawn away, but the spiritual substance from his surroundings, consequently gravitation is altered. In this case the medium's body would become much lighter, for the weight or gravitation is attracted to the spirit-body. When conditions have been unfavorable, or the force derived from the sitters is deficient, the attraction between the spirit-form and the medium has necessarily been greater."

"Every person admitted to a circle ought to be careful as to his state of mind, owing to the very delicate character of the laws governing the operation of the spirit in these phenomena. The minds of the sitters have great effect on the manifestations, and when persons go to a circle intending to effect an exposure (so called), there are often things which occur to give them the opportunity. But they forget that in materialization it is mind acting on matter, and the minds of the sitters may have more power to influence and determine the results than is generally supposed, and may be drive away the spirit influence from the medium, and their influence may then govern the actions of the medium, and produce the very results they expected. You will understand that these sitters occupy more advantageous ground than the spirits for psychologizing the medium and breaking the influence of the spirit. You must, in Nature, always provide conditions for the development of her beautiful products. Under unfavorable conditions you never get beautiful flowers; how much more necessary in a spirit-circle where you deal with the subtle influences of mind on mind!"

"No person ought to be allowed to witness the materializations until they have been made to understand life laws which govern them. You ought to provide schools, and let every investigator commence at the most simple rudiments of manifestation, then let the mind endeavor to grasp the knowledge of the laws that are brought into operation to produce them. Thus a foundation will be laid for the study of other phases of manifestation. A circle organized in this manner, with minds that are spiritual, would get the most successful results."

"When no manifestations take place, it is very often more the fault of the sitters than that of the medium. The medium is merely an instrument for the spirit-friends who use him by their brain-power, but it is possible, when the harmony is not intact, for the minds who are in the circle to control the medium. Purify the circle and you will get higher manifestations; uplift the aspirations, assist the spirit-friends, and they will be able to come and walk and talk with you as when in earth-life. Then the darkened vision would be cleared, and the divine rays from the great source of light will illuminate all; the minds of the mourners will be made glad, and the angels, not in ones and twos, but in numbers, shall appear and manifest themselves to their friends."

SOCIETY OF UNION SPIRITUALISTS.

BUSINESS COMMITTEE for July and August.
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